VOL. III. SEPTEMBER, 1888. No. 9.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power and disinterested love."—CHANNING.

THE UNITARIAN

A MAGAZINE OF LIBERAL CHRISTIANITY.

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THE UNITARIAN:

A Monthly Magazine of Liberal Christianity.

VOL. III. SEPTEMBER, 1888. No. 9.

THE PROPHECY OF SCIENCE.

O Lord, how manifold Thy works!
In wisdom Thou hast made them all;
Thy power sustains the boundless whole,
And safely guides this little ball.

Inspired by Thee, each patient sage
Explores some border of Thy ways,
Tracing with awe the living lines,
Heartfull of wonder and of praise.

Those living lines still lead toward Thee,
And promise more than now they give;
They pledge increase of light and joy,
Long as immortal minds shall live.

Thanks, for the light already ours!
Thanks, for the hope Thou dost awake,
That we, from transient night, shall see
At length eternal morning break.

THOMAS HILL.

SEALED ORDERS.

A SERMON, BY REV. REED STUART, MINISTER OF THE UNITARIAN CHURCH, DETROIT, MICH.

The Lord said unto Abram, get thee out of thy country to a land that I will show thee. And he went out not knowing whither he went.—*Hebrew History.*

Deeply colored by legend, and unhistorical as much of the account of the Hebrew race in its early stages may be, it is an admirable illustration of human life. It is a large picture of the wonders and dreads, of the temptations and expectations, of the sins and sorrows, which, in turn, possess the heart of mankind. The garden of innocence, the first wrong doing, the slavery in Egypt, the march toward freedom, the wandering in the wilderness, the land of promise, the falls and the risings, all are types of what occur in the history of each nation and each soul. Through all the story, with boundless illustration, as the theme runs through a piece of music, now soaring heaven high on triumphant wings of sound, now rolling along with lower, heavier tone blending with earth passions, runs the thread of religious faith and obedience to the unseen Powers.

In the passage just read the veil is lifted for a moment affording a glimpse of one of the primitive patriarchs, in obedience to what seemed a divine command, turning his back upon his home and kindred, and facing the unknown and uncertain. From the account given of his journeyings he seems always to have been under marching orders. He went first to the plain of Moreh; then to the east of Bethel; then he moved southward; after that he appears in Egypt; and still later he is seen in Hebron. His wanderings seem to be aimless; but as often as he struck tent he did it in obedience to what seemed to him to be a command of the Lord.

The picture of that far off shepherd, gathering his family and flocks together and setting forth on a journey without knowing where its end would be, finds its original in every life. We are all marching under sealed orders. Many things are known, but there is always the unknown and the uncertain. Experience is a great sun, and illumines much of our path; but there is always a wall of darkness through which its beams are powerless to penetrate. Every forward movement of the race has been an advance into the darkness. When the most notable events of time have been accomplished,—the scattering of races from their congested centres to people the newly discovered continents with more vigorous life, the creation of a new art or a new religion, the founding of new states, the appearance of greater liberty,—it has always been when uncertainty has yielded to necessity.

Something as strong as the word of the Lord has driven mankind away from the known toward the unknown—has hurled men from the clear sunlit present into the uncertain twilight of the future.

In the myth, Helios had an eye which could pierce the solid rock; but what mortal has sight keen enough to penetrate the wall which separates to-day from to-morrow? Nothing is definite except the past. Of the last hour we can give some coherent report; but of the next hour we can only conjecture. We are all traveling toward a country that is absolutely new to us. We are as great discoverers as Balboa or De Soto. Every day a new list of surprises is opened to us. The picture of Columbus during the last days of his first voyage across the Atlantic is an impressive representation of what is constantly occurring to us in our voyage toward the setting sun. The seamen are all gathered around their leader, with sad or angry faces, while he tries to quell their discontent, and at the same time frequently casts his earnest eye upon the western horizon as if he would pierce the limiting line where sky and sea were joined and see a new world rising out of the water. Thus do we all stand, at times, battling with mutinous circumstances, but fixing our eyes upon the future in the vain endeavor to discover what it holds for us. This vast continent lay here, inert and silent, holding concealed all its treasures and wonders, indifferent to the threats of mutinous crews and the fears of the anxious chief. It would not move an inch to the eastward, not lift a cloud, nor push a mountain higher so much as the thickness of a grain of sand to assist the discouraged, sea-tossed mariners to make the discovery and quiet their fears and scatter their uncertainties. So lies the future, waiting to be discovered, concealing all its treasures and all its hardships alike from view. How careless seems to-morrow of all our hopes and dreads!

A day at a time is given us. In silence it comes to us from the east; in silence it departs from us into the west. We are linked to each preceding one by a slender filament of memory;—a dim medley of impressions, which a little longer night and a little deeper sleep would have wholly obliterated, is all that is left of yesterday's thoughts and acts. Everything is written on sand, and a few more waves will wash it away. Of the coming day nothing can be told. We are drawn toward to-morrow, but never overtake it. To-day offers us gifts. To-morrow only offers us promises; and we do not know whether one of them will be redeemed or not.

Destiny can only be discovered by going toward it. The only key to the riddle of life is life itself. Edipus has been here many times; but he can throw no light upon this problem. Every one must solve it for himself. At first sight there seems to be nothing in the lives of two children to make them so different in the outcome. Seventy years of earthly journeying sometimes separates those who seemed to start in the same direction as far from each other as the orange grove is from the iceberg.

> "From the same father's side,
> From the same mother's knee,
> One journeys toward the peaceful tide,
> One toward the stormy sea."

When the biography of the most noted men of former days was written, there was usually included the account of some omen attending their birth or early life which was thought to predict the quality of their career. It is related that a spector appeared to the nurse of Cicero and told her that he for whom she was caring would be the greatest Roman. Of Demosthenes, his future greatness as an orator was revealed to his mother in a dream. It is told of a famous warrior that, when an infant, he grasped a sword in preference to a toy when both were presented to him. The list might be almost indefinitely lengthened of those who achieved greatness of whom some strange event is recorded which outlined their future in advance. But it is significant that all these stories came to light after fame had been won. From all alike the future is hidden. It is not probable that Moses knew that he should found a nation, or that David knew that a crown awaited him; that Homer knew he would be immortal on earth, or that

Lincoln, when playing around a log hut, ever suspected that his name would be enrolled among the heroes of history and would be known around the world. They all went forward like that saint of old, and, like every common mortal of to-day, not knowing whither they went. Life is only learned by living it.

In this perpetual twilight which hangs around our pathway there is an element of pathos. Everything seems to elude us. We are lured forward from one thing to another. We think we have overtaken a fact, and can rest there with assurance; but just beyond us lies another fact toward which we must press; reaching that there is still another, and so on forever. The fable of the wandering Jew is the history of each of our lives. Peace is always somewhere else, and we are kept constantly on the road. We were told when we were children that if we would go to the end of the rainbow we should find a pot of gold. We all believed the story, and ever since we have been hurrying to find it. But for some reason we do not succeed. It is always elsewhere. Now it is in the meadow, and we shall soon reach it. Coming to the meadow it has gone into the woods, and is braiding its bright ribbons among the tree tops. Go into the woods, and it has gone from there and is weaving a crown for a distant hill top.

Nature is only a suggestion, a promise. We cannot get very near anything. Life is a system of approximations. There is an enticement in the landscape, and yet it invariably awakens feelings which it cannot satisfy. So does music; so does the best art of every kind. The sweet fragrance, and the delicate beauty of the trailing arbutus suggest a somewhat finer than they—an intangible, a spiritual realm of which they are but envoys, and the pleasure they give becomes a delicious pain. What magnificent drapery, what galleries of splendor a sunset reveals! One does not grow weary of that spectacle. And yet it does not seem to belong to us or this place or time. It too seems to be a promise. It is a gateway to a grander pageant belonging to some other world than this upon which we stand. We are always on the search for beauty and for goodness, but we have never arrived where they are. Can they ever be grasped in the hand and called ours?

What a pale imitation, is the life we are living, of the life we see in glimpses! How dark, how dreary life seems after one of these flaming lightning glances in which all things are illuminated for an instant has died out! Poor Moses! They say that he died in loneliness at last on the still heights of Nebo, seeing in the distance the undulating hills and peaceful vales which he had sought so long, but which his feet never touched. It may be a similar fate awaits us all. Life may be intended to be a march, and not a final victory. We shall never on earth plant our feet upon the Promised Land; to find it we must leave our round world and search for it elsewhere.

Whatever is universal is necessary; and whatever is necessary must be beneficent. Hence this constant doubt which hovers over life, this march under sealed orders which we are making, must have some office to perform or it would not be. It is very certain that it lends an impressive quality, a thrilling interest to life which would be wanting without it. It confers a kind of solemn beauty to life, and lifts it out of the reach of the common-place,—as the ruins on its banks give an added interest to the Rhine river, and as the house in which one whom we have loved has died can never again be a mere house to us. I have read of a king whose heart had become so tender and so just that he expressed the wish to so conduct his reign that none of his subjects should ever wear mourning because of any of his acts. A most humane wish for a king to make; and it would be a blessed thing if not only kings but all mankind would so conduct affairs that the countless thousands who have been made to mourn because of "man's inhumanity to man" would all belong to the past. But as life is constituted it would seem that tears and the power of sorrow help to enrich life and do not impoverish it. They accompany us, not to deform and weaken, but to ornament and strengthen

our life. Night and day both have their appointed work to perform in nature, and in life neither one can spare the other. It is the deep gloom, the permanent shadow which gives such interest to the pine woods by contrast with the sun-bright fields. The pensive strain, while it almost breaks the heart, we could not spare from our music. Life, too, needs its minor chords.

From age to age the future hides its secret. How many, and what various attempts have been made to discover and publish that secret! How gladly would we listen to him who could give us the key to that cryptogram. By means of the Rosetta stone and the cuneiform inscriptions the events of Ptolemy's court have been discovered and the history of the Assyrian dynasties unearthed; but where is the Champollion or the Rawlinson who can discover what dynasties are yet to be? Theseus threaded the labyrinth where the savage Minotaur lived; but who holds the clew to guide him into that deeper labyrinth where sits the all-devouring Fate? In all ages there have been those who presented themselves as candidates for this office, but all have revealed in turn their ignorance and unfitness for the work proposed. We distrust every map that has been made. We are afraid to sail by any chart that has been given. Prophets, soothsayers, astrologers, clairvoyants, are all garrulous concerning trifles, and can give us much information concerning the things we already know, or do not care to know; but when we grow earnest and wistful, and ask for some assurance to quiet all our misgivings, they too grow dumb if they are sincere men and women, or try to conceal their ignorance by a manifold mendacity if they are not. The true spiritual seer is content with maintaining that always before the soul a vast foreground lies, and, like the breath of the morning, awakens and invigorates us to press onward; but it is a sign of his greatness that he never descends to details and trifles, nor tries to picture the scenery of the future life with too great minuteness. He is awed by the thought that the future life is, and not piqued by curiosity to know what is. Moreover, if a man has met and conversed with angels he need not tell it to me. I will know it by the loftiness of his natural bearing and the purity of his life. Heaven has no favorites with which it becomes confidential. Like the Persian we all may confess:

"Here is a veil through which I cannot see,
Here is a lock for which I have no key."

Life cannot be reduced to a formula. There is always the contingent, the uncertain, for which allowance must be made. A map of the earth can be made, but not a map of the soul. On the earth, mountain ranges and boundaries are fixed. It is not so in the soul. There they are always changing. If we appeal to consciousness there are no boundaries. One prospect opens into another. Beneath every deep is a deeper abyss. Every day a new possibility invites the growing and inquiring spirit. In nature the source of a river is determined and constant. If it is in a certain latitude to-day it will be in the same place next year, and who goes thither then will find it. Not so with the source of tears. To-day the fountain may be so deep that the stream cannot reach the surface; no stroke can be strong enough to make the flinty rock yield its flood. To-morrow, the slightest thing—the touch of a child's hand, or the half-forgotten strain of some old song that long ago we heard our mother sing will start the crystal stream.

There is perhaps a law for all things. What seems to be fortuitous and miraculous is the result of some law whose operations are too subtle to be discovered. The intellect has subdued many things and made them its servants. Sometimes, so great are its triumphs, it seems as if everything would be known. There are exact sciences. The sum of the unknown has been greatly reduced. We feel confidence when we find that a certain cause always produces a certain effect. With this established, we sometimes think that a diagram of all earth's complex affairs might be drawn and life be managed as if it were a machine. But we only need to ask two or three questions to shatter our claim, and drive us

back to our old wonder. Reason throws its rays deep into the night of mystery; but there will probably always be a large twilight territory where trust alone must lead the way.

We sometimes crave the exact and certain, and grow fretful because it is denied us. We would gladly know what is to be the outcome of that upon which we have staked everything. Is not nature dealing unkindly and treacherously with us in thus enticing us with promises, and yet always hiding their fulfillment in the dark? Yet is it not better so? Suppose that all of the coming days lay plain before us, like a landscape at noon; suppose the gift of foreknowledge instead of hope had been preserved when Pandora permitted all the other gifts to fly away, and it had been conferred upon mortals; suppose we had known, years ago, everything that was to befall us and those whom we love—who could have confronted existence? It is better that we should be surprised and startled by the unexpected, rather than that we be compelled to march through all the years toward sad, heart-breaking events, while they were in plain view. If we knew just how many days would complete our life, or the life of our friends, what a paralysis would fall upon every heart. If we knew just what hopes would be realized and what plans would succeed the spring of endeavor would be broken. It is better that many purposes should fail, that great hopes should turn to nothing, that hearts should be broken, yet receive with all these sad mishaps the deep moral experiences and the acquaintance of the real method of Providence which invariably accompany them.

Analogous to the loss which life would sustain in its discipline, if it were reduced to the exact, would be the deprivation of much of that which gives it such thrilling interest. Out of the uncertain has come whatsoever beautifies existence. To reduce everything to definable limits would be to rob the soul of much of its delight. There is something native to the soul which finds its expression, not in terms of mathematics, but in the inexact and flowing—in music, in poetry, in moonlight falling upon ruins, in the woods lying over against the sky with their solemn aisles and lofty arches, in the vast moaning sea. To banish this would bereave life. Parting from all its lovely and mysterious haunts, the soul would be as sad as was Boabdil and his unhappy companions, when, at break of day, they filed through the gates of the Alhambra and turned their backs upon the scene of their former delight, forever. With everything defined and clearly understood, poetry would fade out of literature, as flowers at the approach of winter. There would be no psalm of trust, no hymn suggesting the measureless flight of the soul toward the Perfect. In architecture no temple would be seen. In all of speech no prayer would be heard. The home would be a mere place of shelter. The word God would disappear. The grave would be only a dark opening in the ground around which no tears need fall and on which no flowers need be strewn.

In history who are the central figures? Not they who have lived only in the known and established. No; they are those who have plunged into the darkness and have defied the unknown. All through history there is a line of noble souls who have obeyed marching orders without knowing where they were going, and have not stipulated for any guide or chart; who made no stingy bargain with Providence for their own safety, but who moved grandly forward into the darkness, permitting each forward step to be a sufficient reason for another, trusting the Power which gave the order to find the way and make the end justify the journey. Uncertainty is the mother of heroes.

Consulting a common experience does not weaken the case. "None mount so high as those who know not whither they go." Have not our best endeavors and our richest experience come when we were following a path part of the time running through the light and then through the darkness? Bravery is only possible where defeat is possible. If there is fidelity, it implies a risk of unfaithfulness. If we stand by a friend

in time of trouble, it is because he is in dangerous territory, and we wish to place him on the sheltered side. Whatever depth there may be to our love, or constancy in our devotion, or helpfulness in our presence,—whatever it is that makes our friends want us beside them in their hour of trial and sorrow, it has all come to us from our own trials and battles in the darkness with unseen foes. The lines drawn upon the face and the deep look in the eye reveal what a soul has passed through. It is the background of experience touching the foreground of possibility which gives such vivid meaning to every life and makes man never weary of doing and daring. It is the concealed plot with a catastrophe ready to fall every moment —every drama threatening to lift the curtain upon a tragedy in the last act—which keeps us always at highest tension.

Why is it that every time we look upon a group of children at play, or on their way to school, that, after the first feeling of gladness at sight of their fair young faces has faded, there comes a tender, half-sad mood, and afterward when we meet our own children we give them a kinder greeting? It is because we know that the coming days will steal some of this joy out of their lives and that their hearts must be broken so many times before the final breaking,—when all the strings of the marvelous life-harp, having made so much sad music through the years, will suddenly snap in twain and will never more make music, sad or glad, on earth. How gladly we would spare them all surprise and disappointment, is the first emotion. Deeper thought tells us that they too must be strengthened by trial as we have been; and every high aspiration and noble venture will come out of the darkness, and must be paid for by throbs of pain and pangs of sorrow.

"They lay their corner-stones in dark
Deep waters, who upbuild in beauty
On earth's old heart their triumph-arc,
That crowns with glory lives of duty.

"And heart-strings sweetest music make
When swept by suffering's fiery fingers;
And through soul-shadows starriest break
The glories on God's brave light bringers."

The practical inference lies upon the surface, and is as old as religion. It is a lesson of trust. In all our experience no hour has arrived for which the soul was not equal. The future is concealed; but we are assured that it will be worthy of the past. Life is a mystery; but there is enough to warrant the trust that it contains within its deepest folds the good of the race. Our best actions are all approved, and seem to fulfill even a higher use than we had designed. A kind and wise purpose seems to be involved in the plan of affairs; and, although we have not been able to see by what we have been led hither, yet we are confident that we have not come without guidance. Even when the uncertainty was greatest, now we know we were not friendless nor forsaken, but were escorted by an invisible leader. Under such guidance we are willing to face the unknown future,—face it however much uncertainty, however much wandering through unfamiliar scenes it may hold in store for us, and though it contains that greatest of all surprises called Death. Surely He who has led us through so many nights will not forsake us when the great darkness is settling around us.

"Lead, kindly Light, amid the encircling gloom
Lead Thou me on.
The night is dark, and I am far from home;
Lead Thou me on.
Keep Thou my feet; I do not ask to see
The distant scene,—one step enough for me.

"So long Thy power has blessed me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent till
The night is gone,
And with the morn those angel faces smile
Which I have loved long since and lost awhile."

OUR HYMN-BOOK.

It seems to me that our people both sing and pray a great deal better than they did twenty years ago. One thing greatly aiding in this is the admirable collection of hymns and tunes given us in the new edition of the A. U. A. Hymn-Book in 1877.

But that new edition was prepared

now near twelve years ago, and it is high time to begin the making of one which shall be as much better than that as that is better than its predecessor. I say "begin the making," for I think ten years should now be devoted to the preparation of a book to be published about 1900; and I think a thousand observers should, for ten or twelve years to come, contribute to the work.

This means, of course, only that I think such a book should grow out of the experiences and needs of our people in our churches and in our homes. To secure the results of such experiments and to gather the manna day by day, I think all who use our hymn-book should be on the watch to note omissions and to suggest additions or amendments. Errors are not numerous in the present book; but there are a few, as in the Index of Authors, that charming hymn, No. 314, slips in both under Hosmer and with the hymns of that most sweet-voiced of all our living singers, Samuel Longfellow. More perilous blunders may creep in. Just before this edition was first struck, I stumbled upon the fact that the new plate made the Doxology read, "*Till suns shall set and rise no more!*" All who use the book should record any inaccuracies they see, though we cannot hope to make the work as correct as that of an Oxford bible whose publishers offer a guinea apiece for any errors found in the text.

It would be dangerous ground, were the officers of the A. U. A. to invite suggestions as to various readings; and the ice would indeed be thin if our dogma preferences were urged or allowed to crowd themselves into view. But there is a certain demand or necessity for judicious hymn-tinkering, much as we dislike it. For instance, in hymn 423, I dislike to read

> "Heir of Jesus, hush thy fear."

But the scripture phrase, heir *with* Jesus, if it betters the sense weakens the sound, and I very much love the hymn just as it is.

Not so with those first lines,

> "Jews were wrought to cruel madness;
> Christians fled in fear and sadness."

That seems to me the worst opening in the whole collection. There were no Christians then, and Jesus was as loyal a Jew as any of those that assailed him. How much better would that opening read, did it stand:

> Foes were wrought to cruel madness;
> Friends had fled in fear and sadness.

We shall agree that gibes at Jews or at any others should be wholly stricken out from our book.

And that leads to the suggestion that this is *our* book. It is only because of that that I presume thus to write at all. One of the best results of publishing it is the uniting of our people. Since the conflicts of twenty years ago, we have drawn together, pulled together, and grown together. It seems to me the signs of yet greater union, of growing peace, of increased usefulness and influence were never so good before as they are to-day. And our hymn-book sets forth as nothing else does our method and our ground of union. We organize upon attractions rather than upon repulsions, and upon affections more than upon convictions. Indeed, the attempt to secure absolute unity in thought in a hymn-book must of necessity produce dissatisfaction among our people, since thus many could not be represented. We are of different minds about many things in our theological beliefs; why should our hymnal attempt to give the false impression that we are all of one mind? We may have something better than absolute agreement in beliefs: we may have a frank and generous willingness to let all believe as they must, to respect them in so believing, and to allow them the same right to a representation of their beliefs in our hymnal that we claim for ourselves. We manifest an undue timidity in not being willing to set forth the sharp contrasts in our people's opinions and in their modes of phrasing the expression of either harmonious or antagonistic con victions. It takes away much that is picturesque and more that is instructive and encouraging to try thus to make our hymnal self-consistent. It makes it lack something of truth. It makes it

look as though trying to appear respectable in the eyes of dear, good, orthodox Mrs. Grundy.

It is one of our greatest gains in the past twenty years that we have shaken off so much of our respectability and propriety. I believe our Liberal Christianity, even Unitarianism, is coming to be

> "A creature not too bright or good
> For human nature's daily food."

But it must not be kept in stays. It must be free to grow. Hostile manners make a more severe demand on Christian charity than do warring dogmas. And it is manners, not dogmas, that qualify hymns to enter our denominational book. All the grand hymns of the church, all made sacred by the use of generations of devout spirits, if they still serve the need of any considerable number of our people, should be found there. Any man who will may let them alone. He does not endorse them by reading some other hymn out of that book. The great songs of the church must not be left out because some man hates them or their teaching. If any dozen faithful spirits love them or wish sometimes to use them, they must go in. That collection must be in no way the voice of a clique. It must crystallize about our attractions, not our antipathies. And the comprehensiveness, as well as the true charity, of our Unitarianism will appear in the inconsistency of our collected hymns.

Evolution to-day is putting a grander meaning into all the great words of the church, and it is all a mistake and a source of weakness timidly to lay those words aside through fear of being misunderstood. No man ever yet did anything worth the doing who was not misunderstood; and any Liberal preacher who is not often misunderstood in these living days may be sure that he is not doing all his duty. It is a duty to-day so to speak that we are sure to be misunderstood—by some men.

The church is grandly remaking its vocabulary. Salvation and redemption have come to be its very catch-words. Evolution is giving us a new salvation and a yet nobler Savior. We should rejoice in this, and should help it on with all our might. And we should not suppose our fellow-laborers to think so badly of us, of our sense or of our truth, as to dream that we are timidly shrinking from the light or fearing to face the issues of to-day, when we exalt the cross of Christ as our symbol, and sum up our highest aspirations in our endeavor to save the souls of men from hell. If hell is right here and now, and not alone beyond the grave, it is none the less a terrible reality, confronting the wealth and pride of this grand land of ours.

What I suggest, then, as to our common hymn-book is this:

I. Let a hundred hymns be omitted from the present collection because of *mediocrity*, ascertaining by ballot those which our people are sure never to use.

II. Insert one or two hundred hymns, no matter how unwelcome some of them would be to some of our people, these hymns being those chosen, during ten years to come, by the deliberate judgment of our men and women who are alive and at work to-day.

III. Let the severest good taste exclude any hymn whose form or sentiment is unworthy; but let dogma bar out no hymn that earnest workers wish to use.

IV. Let all our workers carefully record in their books all those fleeting suggestions, that are so easily lost, as to omissions or amendments, as to new hymns or tunes; and let each be invited to report thereon after a faithful observation and study covering several years.

Our denominational life was never more vigorously growing or more significantly changing. Let it grow, let it change, let it adapt itself to our land's great need and to our great opportunity. And let our hymn-book show the life and thought, the hope and purpose of our people, not as they used to be, but as they find themselves to be at the close of the nineteenth century.

HENRY C. BADGER.

Cambridge, Mass.

UNIVERSALISM: ITS SCRIPTURAL AND MORAL FOUNDATIONS.

Universalism is a positive Christian doctrine, affirming the final salvation of every human soul from sin, and the universal victory of good over evil.

This doctrine is distinctly revealed in the Christian Scriptures, and confirmed by the intellectual and moral judgment of man.

The central truth of the Bible is, "there is one God, whose nature is love." And it is in the light of this truth that all Scripture must be interpreted. The law of interpretation requires that individual passages be conformed to the nature of God, rather than that the nature of God be transformed to fit a passage. The whole spirit of Biblical revelation is to show the existence, character, will, purpose and method of God as universally consistent, and this spirit may be indicated in the following quotations:

"There is one God."—I Tim. ii, 5.

The character of this God is thus defined:

"God is love."—I John iv, 8.

From this character springs his will:

"God will have all men to be saved and to come unto the knowledge of the truth."—I Tim. ii, 4.

Which will, it is his purpose to carry out:

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth."—Eph. i, 9, 10.

And so,

"God sent not his Son into the world to condemn the world; but that the world, through him, might be saved."—St. John iii, 17.

And this mission Jesus says he will accomplish:

"And I, if I be lifted up from the earth, will draw all men unto me."—St. John xii, 32.

And the Apostle confirms, saying:

"Wherefore God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. ii, 9, 10, 11.

And the Apostles, filled with the spirit of the Lord, prophesy the final consummation of good:

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord; for all shall know me, from the least to the greatest, for I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more."—Heb. viii, 10–12.

"Every creature which is in heaven and on the earth and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing and honor, and glory, and power be unto him that sitteth on the throne, and unto the Lamb forever and ever."—Rev. v, 13.

"And I heard a great voice out of heaven saying, behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. xxi, 2–4.

"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—I Cor. xv, 28.

It is not presumed that these few passages will establish beyond question so important a doctrine; they are only quoted as examples indicating the trend of the Scriptures.

Other passages in the English Bible, taken by themselves, may seem to point

in another direction; but, when wisely translated and interpreted, will be found in harmony with the general spirit of the Bible.

For example, in Matthew xxv, 46, occur these words, "These shall go away into everlasting punishment." To the superficial reader these words seem to convey the idea that God's plans tend not to final universal harmony, but that some of his children are to endure everlasting suffering; but a study of the subject reveals the facts; first, that Jesus was speaking of an event that was to be, and was fulfilled in that generation; and second, supposing that the passage does refer to the punishment of the future life, the word punishment in its original form,—*kolasin*,—means pruning for the purpose of improvement; the word everlasting in its original form,—*aionion*,—means a period of time determined by the subject to which it is applied; and, therefore, the passage would mean, punishment for the purpose of improvement, and to be continued until the improvement is accomplished. A view that arrays it on the side of the final reclamation of the sinner.

In confirmation of the Biblical doctrine of the final consummation of good in God's Universe, the moral and intellectual judgment of man is clear and decided. Such an end is the desire of the heart and the demand of the mind.

No one will deny that the final holiness and consequent happiness of the human race is a consummation devoutly to be wished, and with no other result can there be any intellectual satisfaction.

But a partial success of God's plans, or a question as to the universal goodness of those plans, impeaches the character of God and destroys His essential nature.

The moral and intellectual nature can understand and approve of suffering that, in its end, subserves some good; but it instinctively and judiciously condemns suffering that is either disproportionate, vindictive, cruel, revengeful or useless; pronouncing it bad, inhuman, unchristian, heathenish, or brutal. And this judgment becomes more and more decided in proportion as man approaches the stature of Christ and partakes of the nature of his Heavenly Father.

The desire of our affections, and the demand of our reason, alike confirm the belief that the end of God's creation is good; coming from a being of infinite goodness, its purpose must be good; from a being of infinite wisdom, its plan must be wise: and the execution of that plan, being in the hands of infinite power, must be successful, and insure the "one far off divine event to which the whole creation moves."

But this belief in the final complete success of God and goodness, while being the distinctive doctrine of Universalism, does not stand in lonely grandeur, supported alone by its own intrinsic merit, but it is really the legitimate conclusion of a complete system of Christian theology, in which the same characteristics of Scriptural origin and the confirmation of the moral and intellectual judgment prevail.

FREDERICK A. BISBEE.

Philadelphia.

THE TEACHER.*

We bring the honors which are meet
  For service that his name endears;
And offer at the teacher's feet
  The garlands of his rounded years.

The quarter-century's toil and thought,
  The counsels wise, the purpose true,
The faith by deep experience taught,
  The wise scribe's treasured old and new;

The love of truth, the love of man;
  The fire that hurts not as it burns
For holy cause or noble plan,
  Goes forth as light, as peace returns;

The candid and the open mind,
  That rings the child-heart with the sage's;
The temper genial, gentle, kind,
  The heart wood youth's, the ripeness age's,—

These are the flowers affection brings
  From memory's fields and friendship's gardens,
Fresh as the wealth the June-tide flings,—
  His life the seed, our hearts the wardens.

Praise for the service and the life;
  The reverent soul all else above,
Teaching, beyond all tongues and strife,
  Beauty of truth, wisdom of love;

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*To President A. A. Livermore,—read at the reception given him in Meadville, June, 1888, in honor of the completion of his 25th year of service as President and Professor in the Theological School.

The saintly calm that wears the crown
Of grateful hearts and helpful years,
That shames all poor ambitions down,
And lifts from passions and from fears;

That gently softens into tune
The discords of our jarring ways,
And mingles with the verdurous June
The ripeness of October days.

H. H. Barber.

ANDOVER FROM TWO SIDES.

The vacant chair of New Testament Exegesis in Andover Theological Seminary has been filled by the election of Rev. W. H. Ryder, formerly professor of Greek at Oberlin, and later, pastor of the Congregationalist church in Ann Arbor, Mich. Prof. Ryder has been installed in his new office, and will begin his work of instruction with the opening of the seminary year just at hand. He is well known as broad and liberal in his religious views—thoroughly in sympathy with the new ideas which are now in the ascendancy in Andover. But how it is that such men can honestly subscribe to the Andover Creed is a puzzle that does not grow less difficult to solve. We like the liberality and breadth which Andover is coming to stand for. We do not like the pretense kept up that the "new theology" it teaches is the same thing as the rigid Calvinism which the school was established to inculcate and defend. When, several years ago, Prof. Thayer resigned his chair there rather than sign the creed, he said, "I regard my obligation to be, and to be known to be, an honest man, as outweighing all other obligations."

We do not mean to intimate that Prof. Ryder or any of the other professors in the school intend to be anything else but honest. But we do believe that the training in habits of mental evasion which these men are giving themselves and the young men under their charge and the religious world, by their habitual subscriptions to a creed which they can subscribe to only with great mental reservations, is seriously evil. The same casuistry and evasion practiced in business or politics which these men practice in connection with religion, would be declared on all hands to be hypocrisy and dishonesty. Why should not the moral standard be as high in religion as in politics and business? We believe the existence of the Unitarian church would be abundantly justified if it had no other function only that of exhibiting to the world a religious movement that believes in breadth and progress under their own proper names,—that will say the thing it means and mean the thing it says.

We think our readers will be interested to see, one following the other, the Andover Creed itself, and the paper or statement with which Prof. Ryder prefaced his signature to it. We submit the question whether on such principles as Prof. Ryder lays down words really have any meaning, or whether any one could not consistently subscribe to anything. The good woman had only learned her lesson a little too well, who, on wishing to get rid of a troublesome visitor, proposed to call her pastor and get him to "explain him away."

The Andover Creed.

Every Professor on the Associate Foundation shall be a Master of Arts, of the Protestant Reformed Religion, an ordained Minister of the Congregational or Presbyterian denomination, and shall sustain the character of a discreet, honest, learned, and devout Christian; an orthodox and consistent Calvinist; and after a careful examination by the Visitors with reference to his religious principles, he shall, on the day of his inauguration, publicly make and subscribe a solemn Declaration of his faith in Divine Revelation, and in the fundamental and distinguishing doctrines of the Gospel, as expressed in the following Creed; which is supported by the infallible Revelation, which God constantly makes of Himself in his works of creation, providence, and redemption; namely,—

"I believe that there is one, and but one living and true God; that the word of God, contained in the Scriptures of the Old and New Testament, is the only perfect rule of faith and practice; that agreeably to these Scriptures God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth; that in the Godhead are three Persons, the Father, the Son, and the Holy Ghost; and that these Three are One GOD, the same in substance, equal in power and glory; that God created man, after his own image, in knowledge, righteousness, and holiness; that the glory of God is man's chief end, and the enjoyment of God his supreme happiness;

that this enjoyment is derived solely from conformity of heart to the moral character and will of God; that Adam, the federal head and representative of the human race, was placed in a state of probation, and that, in consequence of his disobedience, all his descendants were constituted sinners; that by nature every man is personally depraved, destitute of holiness, unlike and opposed to God; and that, previously to the renewing agency of the Divine Spirit, all his moral actions are adverse to the character and glory of God; that, being morally incapable of recovering the image of his Creator, which was lost in Adam, every man is justly exposed to eternal damnation; so that, except a man be born again, he cannot see the kingdom of God; that God of his mere good pleasure, from all eternity elected some to everlasting life, and that he entered into a covenant of grace, to deliver them out of this state of sin and misery by a Redeemer; that the only Redeemer of the elect is the eternal Son of God, who for this purpose became man, and continues to be God and man in two distinct natures and one person forever; that Christ, as our Redeemer, executeth the office of a Prophet, Priest, and King; that, agreeably to the covenant of the redemption, the Son of God, and he alone, by his sufferings and death, has made atonement for the sins of all men; that repentance, faith, and holiness, are the personal requisites in the Gospel scheme of salvation; that the righteousness of Christ is the only ground of a sinner's justification; that this righteousness is received through faith; and that this faith is the gift of God; so that our salvation is wholly of grace; that no means whatever can change the heart of a sinner, and make it holy; that regeneration and sanctification are effects of the creating and renewing agency of the Holy Spirit, and that supreme love to God constitutes the essential difference between saints and sinners; that by convincing us of our sin and misery, enlightening our minds, working faith in us, and renewing our wills, the Holy Spirit makes us partakers of the benefits of redemption; and that the ordinary means, by which these benefits are communicated to us, are the word, sacraments, and prayer; that repentance unto life, faith to feed upon Christ, love to God, and new obedience, are the appropriate qualifications for the Lord's Supper; and that a Christian Church ought to admit no person to its holy communion, before he exhibit credible evidence of his godly sincerity; that perseverance in holiness is the only method of making our calling and election sure; and that the final perseverance of saints, though it is the effect of the special operation of God on their hearts, yet necessarily implies their own watchful diligence; that they, who are effectually called, do in this life partake of justification, adoption, and sanctification, and the several benefits, which do either accompany or flow from them; that the souls of believers are at their death made perfect in holiness, and do immediately pass into glory; that their bodies, being still united to Christ, will at the resurrection be raised up to glory, and that the saints will be made perfectly blessed in the full enjoyment of God to all eternity; but that the wicked will awake to shame and everlasting contempt, and with devils be plunged into the lake, that burneth with fire and brimstone forever and ever. I moreover believe that God, according to the counsel of his own will, and for his own glory, hath foreordained whatsover comes to pass, and that all beings, actions, and events, both in the natural and moral world, are under his providential direction; that God's decrees perfectly consist with human liberty; God's universal agent with the agency of man; and man's dependence with his accountability; that man has understanding and corporeal strength to do all that God requires of him; so that nothing, but the sinner's aversion to holiness, prevents his salvation; that it is the prerogative of God, to bring good out of evil, and that he will cause the wrath and rage of wicked men and devils to praise Him; and that all the evil, which has existed, and will forever exist in the moral system, will eventually be made to promote a most important purpose under the wise and perfect administration of that Almighty Being, who will cause all things to work for his own glory, and thus fulfill all his pleasure.

And furthermore I do solemnly promise that I will open and explain the Scriptures to my Pupils with integrity and faithfulness; that I will maintain and inculcate the Christian faith, as expressed in the Creed, by me now repeated, together with all the other doctrines and duties of our holy Religion, so far, as may appertain to my office according to the best light God shall give me, and in opposition, not only to Atheists and Infidels, but to Jews, Papists, Mohammedans, Arians, Pelagians, Antinomians, Arminians, Socinians, Sabellians, Unitarians, and Universalists; and to all heresies and errors, ancient or modern, which may be opposed to the Gospel of Christ, or hazardous to the souls of men; that by my instruction, counsel, and example, I will endeavor to promote true Piety and Godliness; that I will consult the good of this Institution, and the peace of the Churches of our Lord Jesus Christ on all occasions; and that I will religiously conform to the Constitution and Laws of this Seminary, and to the statutes of this Foundation.

Professor Ryder's Statement.

While confessing to a preference for expressing my own convictions in my own language, were that permissible upon this occasion, I can say with all sincerity that the creed to which I am now to give assent,

approves itself to me by its orthodox soundness and its broad catholicity. As I interpret it there is not a fundamental religious doctrine expressed in it to which I cannot fully subscribe. Nor do I feel that such subscription will fetter me in my search for truth, or embarrass me in my efforts to "open and explain the Scriptures to my pupils with integrity and faithfulness."

Under ordinary circumstances I might be willing to give assent to it with the simple statement that I accept it "for substance of doctrine." But desiring to avoid all possible ambiguity and all occasion for misapprehension, I choose to preface my subscription with the remarks which follow:—

I. I express my acceptance of the creed as I understand its framers intended it should be accepted—as the statement of the "fundamental and distinguishing doctrines of the gospel." I am not to be understood as assenting to all the doctrinal views which some or all of the framers may have held and taught, but only to those which they included in their creed. I do not subscribe to their psychology or metaphysics, or to all their interpretations of Scripture, but simply to the "doctrines of the gospel as expressed in the creed."

II. I accepted the creed *as a whole*, with the limitations and interpretations which certain parts of it put upon other parts. I should shrink from saying that I believe that "every man" is "morally incapable of recovering the image of his creator, which was lost in Adam," and is therefore "justly exposed to eternal damnation;" and that "by nature every man is personally depraved," were I not permitted to say also that I believe "that man has understanding and corporeal strength to do all that God requires of him; so that nothing but the sinner's aversion to holiness prevents his salvation." The men who constructed this creed had the later confession in view when they expressed the earlier. So have I, as I subscribe to it.

III. I accept different parts of the creed with different degrees of confidence. The doctrine "that there is one and but one living and true God," I hold with a settled confidence and a degree of clearness of apprehension which I cannot give to the statement which describes the experiences of redeemed souls in the intermediate state. I assent to the latter doctrine as I understand it, but I am not so sure that I apprehend the thought of the framers, or that their own thoughts were perfectly clear upon this subject, as I am concerning their statement upon the former doctrine.

IV. As requiring more specific interpretation, I note the following points:—

1. When I affirm my belief that "the word of God contained in the Scriptures is . . . . the only perfect rule of faith and practice," I do not affirm that I believe that all souls that leave the world without a knowledge of the Scriptures—and therefore have lived and died without acquaintance with the only perfect rule of faith and practice—are hopelessly lost; but simply as the framers of the creed intended, that, as opposed to ecclesiastical tradition and authority, and to the unaided human reason, the Scriptures alone teach the pure truth of God and the way of holiness.

2. When I speak of the Son as one person in the Godhead and adopt the phrase "The eternal Son of God," I do not affirm that the term Son of God, as used in the Scriptures, describes the Logos as he was before the incarnation, but only that I believe that the word which became flesh and dwelt among us was in the beginning with God and was God.

3. When I affirm my belief "that God created man after his own image in knowledge, righteousness and holiness," I do not express the belief that human knowledge and moral character are the immediate result of a creative act, but simply that man was made with a capacity for, and a call to, such attainments.

4. I interpret the expression which refers to Adam as "the federal head and representative of the human race" as intended primarily to qualify, if not to deny the statement of the catechism "that all mankind . . . . sinned in him (Adam) and fell with him in his first transgression." The phrase, as I understand and use it, and as I believe the framers of the creed intended it should be used, asserts the representative character of the first man, "in consequence of (whose) his disobedience all his descendants were constituted sinners," and at the same time teaches that the sin charged to every man is not an inherited and involuntary state.

5. The expression, "faith is the gift of God," states what I hold to be true, if rightly understood; but it is my opinion that the phrase is suggested by a mistaken exegesis of a sentence in the Epistle to the Ephesians.

6. When I solemnly promise "that I will maintain and inculcate the Christian faith" "in opposition" to various errorists, I do not pledge myself to seek polemical conflict or to oppose truth which a Pelagian, an Arminian, or a Sabellian may hold, but simply to expose to my pupils the errors of these systems, so far "as may appertain to my office" and to inculcate the opposite truth.

We can hardly wonder to find some of the secular papers condemning sternly these methods of creed-subscription in vogue at Andover. We should not ourselves be willing to speak so severely as some of them do, for example the Boston *Courier*; and yet it is not difficult to understand that to a layman, who

is accustomed to using words in their straightforward meanings, and has had no training in exegetical or theological casuistry, this whole thing must seem, to say the least, very strange. Commenting on Prof. Ryder's statement the *Courier* says: "There is no moral man in the world, who could not, with a little casuistry, accept the Andover creed in the same words. Ingersoll could do so with perfect sincerity. The fact is that the most insidious of all forms of dishonesty, that of making a form of words, which however true in the letter are wholly false in the spirit, has honeycombed Andover, so that no man who has any high respect for truth can look on the course of its faculty in this matter of creed-subscription without blushing with regret and shame."

A HINDOO BOOK—PEARY CHAND MITTRA.

A pamphlet of 200 pages printed in Calcutta — Spiritual Stray Leaves, by Peary Chand Mittra,—is before me. Its author was a Hindoo merchant, the details of whose large business were managed by his sons, that his own time might be mainly devoted to thought and study on religious subjects. He passed away a few years ago at the age of seventy, and this book was published in 1879. It is of special value as the effort of a Hindoo to interpret the old faith of his native land and give the real significance of usages and opinions with which he was familiar. His own views give an interesting and suggestive idea of the moral and spiritual culture of an accomplished modern Hindoo, a free and reverent thinker.

He is versed in ancient lore, and familiar with modern thought and literature, as his apt quotations from European and American religious and scientific works show.

The Psychology of the Aryas and Buddhists, God in the Soul, The Spirit-land, Soul-Revelations in India, Ancient Culture of Hindoo Women, and like topics, are treated. Going back to Vedic days he finds no caste, no transmigration of souls, but a high theism—an ethical and spiritual conception of a supreme and infinite Intelligence. The Upanishad says: "Adore as Brahma, the spirit who abides in the soul. . . The thoughtful, knowing what is eternal, do not pray for anything mundane." Says Peary Chand Mittra: "The constant devotion of Arya thought to Deity promoted spiritual culture; and the soul when touched presented to many a Rishi psychological revelations, which not only prevented the growth of materialism and sensualism, but opened a vast field of idealism and spiritualism. . . . . The most important teaching of the Aryas is that God is in the soul, and that the soul is the reflex of God. Its progression is gradual but endless. An old text says: 'Those who wish to know God see Him in their souls by governing the external and internal organs of sense by spiritual meditation, long-suffering and internal tranquility.'

The Aryas aimed at the splendor of the soul—thus ignoring empiricism and agnosticism, and anticipating the teachings of the Bible—'*The Kingdom of God is within you.*'"

The Buddhist *nirvana* he holds not to be extinction or absorption, but *a spiritual state*, an illumination higher than that of the senses—and this is held as the original meaning of the word *nirvana*.

On the subject of Immortality we are told: "The conviction of the immortality of the soul was most vivid (in Vedic days). The recognition of the intervention of disembodied spirits and the offering of funeral cakes to the *pitris* presuppose the existence of the spirit land.

"In the Rig Veda the mission of disembodied spirits 'is to protect the good, to attend the gods, and to be like them. . . On the paths of the fathers are eight and eighty thousand patriarchal men (spirits) who turn back to sow righteousness and succor it.' Spirits were thought to hold communion with mortals, to spiritualize them gradually and thus extend the kingdom of God."

In the Mahabharata, Veyas, a Saint, by force of his spiritual power, gave to a Hindoo prince, born blind, *inner vision.* At night, on the sacred banks of

the Ganges, the spirits descended. His wife, Gandhari, seeing her sons, was thrilled with joy. The sinless spirits, free from pride, spoke with mortals—wives, mothers, fathers and others. No grief or fear. Happily passed the night, and at dawn the celestial visitors ascended.

Of his own experience, our author says: "Any person really anxious to be spiritual is assisted by spirit friends, a fact I know from personal experience. The visits of spirits do not solely end in the external manifestations which they make to produce a conviction of their existence. Such manifestations are the first stage of spiritual experience. The real work is to spiritualize those qualified to receive their aid, and the providence of God is clearly appreciated as we rise to a higher state. When divine effulgence is in the soul, creeds appear in their true colors. They are the outcome of some state of the sentient soul or mind, but not of the soul real or tranquil, which transcends all creeds. Hence we should make large allowance for those who propagate or follow creeds; they do not possess the splendor within; they mistake darkness for light, or shadow for substance."

The limit of space forbids farther quotations, but these give a glimpse of the fine insight, the spiritual culture, the research and range of knowledge and the illuminated wisdom of Peary Chand Mittra.

He was a Unitarian in his clear thought of the Divine Unity. No educated spiritual thinker among the Hindoos has avowed any faith in the evangelical Trinitarian doctrine. With the Brahmo Somaj movement he was familiar and largely in unity. He was a spiritualist in the modern sense of the word, his personal experience for twenty years making spirit-presence familiar to him. Honor, integrity, kindness and purity made his daily life beautiful.

Foreign interpreters of Hinduism have done us great service, but there is signal value and interest in this native interpretation of the old faiths by one so gifted and discerning. His affirmations are never dogmatic, but always clear and high. In these days of agnostic doubt we can turn to this oriental thinker for light and warmth touching the truths of the soul.

G. B. Stebbins.

Detroit, Michigan.

ASPIRATIONS ANSWERED.

The *soldier* at roll-call answers, *here!* The *man*, busy at doing and yearning to reach his best, if asked to be put on parade, begs off. "Call me later, call me further on, call me in my majority, call me at full tide, when the orbs of love and truth are in conjunction and all things ugly are flooded."

O humanity, more space ahoy! as good space and fruitful as existed between chaos and cosmos, between paganism and Christianity, between Tubal Cain and the machine shop in South Boston; as good space as existed between the tallow candle and the light-emitting whale, between that monster and the blaze electric of the bigger earth, between the objectless, cloud-covered offing and the merchant-man, or steamer and friends arrived at the wharf; as good space ahead, O aspirants, as existed between furious Hun and George Washington, between Newton the baby, and Newton the man, between lovers' quarrels and lovers joined in happy unruffled marriage; as good extension of time as lay between "O Baal, hear us" and "Our Father who art in Heaven." Therefore, O yearning, praying souls, weep not overmuch, yearning after the undiscovered, the unheard of, the unattained, the unwrought, the unknown, the gone-before. These are in keeping against the coming of age; the house of their sheltering is burglar-proof. The demand is prophetic; the supply, therefore, equals the groping, striving, struggling, daring, hoping. The *one* is sure to find his *second*, or the number one never would have been. Being the man that he is insures the man that he is to be. No east without its west. The one lighteneth even unto the other. The soul is billowy to the magnetisms of an outlying continent, the Better Land.

W. M. Bicknell.

Malden, Mass.

MARGARET.

Nearly all visitors to the city of New Orleans, La., since the summer of 1884, have had their attention called to the monument bearing the name and erected to the memory of Margaret, the Irish woman. Margaret's story has been written more than once. We are sure our readers, who have not read or heard it before, will thank us for the following brief summary, and those who have read it will gladly read again.

Margaret Haugherty (or Haugrery) was a poor girl of Irish parentage who could neither read nor write; yet she made a fortune of half a million dollars by her own unaided efforts, and spent it all in noble charity. How did she make it, and how spend it?

She was early left an orphan, and began life for herself as a domestic servant. She was a devout Roman Catholic, with large natural sympathy for suffering, and under the direction of the Sisters of Charity she left domestic service to become a hospital nurse. One of her patients, won by her excellence as a nurse, proposed marriage and was accepted. But the husband and their only child both died within a few years, and Margaret was again alone in the world.

For a while she managed the dairy in an orphan asylum. Then she opened a little eating house. Out of this grew in time a great manufacturing business. She erected a steam cracker-bakery, a building several stories in height. Her wagons supplied baker's goods to the city. At first she drove her own bread cart about the streets, but the business grew, and the bread wagons multiplied, each bearing on the outside the words, "Margaret's Bread and Crackers;" and as bread and crackers rolled out, money poured in, and Margaret might easily have died a millionaire. But she had set herself a larger task than mere money making; she would wisely spend what she made. And she did it. How? In many ways. But most of all the orphans had her care. She knew what it was to be left without father or mother, and to get no education, not even enough to read. She would do what she could to make better conditions for other orphans; and before she died she had founded and aided, one or both, eleven orphan asylums—for Catholic and Protestant, black and white alike.

In February, 1882, Margaret died, and never was there such a funeral in Louisiana as hers. Delegations from her eleven orphan asylums attended. The New Orleans fire department was in the procession. The governor and ex-governor of the state were among the pall bearers. The bells all over the city tolled as the cortege moved along the streets. When it reached the Chamber of Commerce the members paused in their din and all came down to the sidewalk and stood reverently with uncovered heads, while the body of Margaret was carried past them to its final resting place.

The day after her death the building of a monument was proposed, and the monument was erected by contributions from all classes of people, even to the news-boys. The statue stands in the square opposite an orphan asylum she helped to build. It represents Margaret as she was, broad and plain in face and person, and in the dress she commonly wore, her arm encircling one of the orphans whom she loved. And not even the statues of the great war heroes, generals Lee and Jackson, are pointed out to the stranger with more pride by citizens of the Crescent City than is this monument to one of her noblest peace heroes—Margaret the Irish woman.

SLAY, BUT NOT WITH STEEL.

There's a time when you must slay,—
  And a time when you must slay
Without waiting for the coming day,—
  Because now is the way
Made plain for you to plunge the knife
Into the heart too black for life,—
Into the heart that needs to die
Because it giveth birth to a base lie,—
  A lie that he who liveth down
  Is well worth to wear a crown.

So slay your enemy without delay.
  Slay him and put him out the way.
But slay him not with knife of steel,
  But with those words that make one feel
He is of all men meanest of the race,
And fit to look none honest in the face,—
The knife of tender words,—"Go, sin no
    more."

These words will point him to the door
Where man must enter if he would depart
From all that blackens and makes foul the heart.

Words are the sharpest knives; then use them well—
They lead to heaven, and they do save from hell.
Slay then thine enemy and make a friend
Of him who tried thy heart to rend.
Slay out his fiendishness and in its stead
Bring back the kindliness that once him led.
And then thou dost a brother find,
And thou and he will be of one sweet mind.

'Tis so God slays his children who do wrong,
Changing their curses into sweetest song.
'Tis so the nations should their battles fight,
With words that tell the wrong from right.

O knives of steel! I would your work were done;
And all our battle-fields were pastures green,
Through which clear streamlets soft might run,
And violets in the spring be seen.

Words are the better weapons. Let them ring,
And Peace, sweet Peace, her anthems sing.

Mrs. C. A. Soule, in the Universalist.

THE EGYPT EXPLORATION FUND.

The discoveries which have lately been made and which are still going on, under the auspices of the Egypt Exploration Fund, are of remarkable interest. They are of immense importance, as serving to fill up the enormous gaps in the ancient history of that country, and as throwing precious light upon the relations which Egypt sustained with Greece, the Hebrew people, and other nations. The marvelous things that have already here come to light, make it evident that the oft-told story of the remote civilizations of the Nile needs to be rewritten. And not less does it appear from the results of archæological researches prosecuted in this and other lands of the East during our own period, that writers who have begun the general history of ancient and modern times with the Homeric or heroic age of Hellas, need to recast their work, take a more comprehensive survey, and trace the connection which the empires they pass in review had with others that antedated them and that are now seen to have contributed so much to their greatness.

The reader will recall the startling *Find* of a few years ago, when in a deep excavated mountain tomb near Thebes, there were discovered a large number of the mummies of Kings and Queens who once reigned in Egypt, and whose bodies had lain undisturbed there in their silent repose for about three thousand years. The thrilling story of the manner in which this discovery was made, and in which these bodies, with a rare assortment of treasures that were found with them, were removed to the river and borne down the Nile to the museum at Boulak,—has been admirably told by Miss Edwards in an article in *Harper's Monthly Magazine*, by Dr. C. S. Robinson in his little volume of lectures entitled "The Pharaohs of the Bondage and the Exodus," and by various other writers. Among these mummies were those of two of the most famous monarchs and conquerors known to Egyptian history, Thothmes III, and Rameses II, the renowned Sesostris.

Shortly afterward, in 1883, was founded the *Egypt Exploration Fund of England and America*, established with a view of bringing to the light other and long hidden wonders of the land. The organization has, as its officers, a large number of the most eminent persons of the two countries, in various walks and professions of life. Among the Vice-Presidents from America, are Hon. James Russell Lowell, and Rev. Dr. W. C. Winslow, of Boston. The operations of the Fund, as conducted by such accomplished and indefatigable Egyptologists as Petrie, Naville, and others, have been attended with surprising results. They have led to the identification and disclosure of *Pithom*, the treasure (store) City, mentioned in Exodus, I, 11; *Goshen*, the chief town or capital in "the land of Goshen;" the *Tahpanhes* of Jeremiah, XLIII, 8, the *Daphnae* of the Greeks, with the only Egyptian building specifically named in the Old Testament; the City of *Onias*, an important Jewish settlement in Egypt de-

scribed by Josephus; *Zoan*, the *Tanis* of the Greeks and the Septuagint, and the great Northern Capital of the Pharaohs at the time of the Bondage and the Exodus, whose ruins almost rival those of Thebes; *Am*, the City in "the fields of Zoan"; *Naukratis*, "the brilliant Greek emporium before the rise of Alexandria"; and *Bubastis*, the *Pi-Beseth* of Scripture, described by Herodotus twenty-three centuries ago. Says the old historian, "Although other cities in Egypt were carried to a great height, in my opinion the greatest mounds were thrown up about the City of Bubastis, in which is a temple of Bubastis well worthy of mention; for though other temples may be larger and more costly, yet none is more pleasing to look at than this." As Naville laid bare recently the ruins of this beautiful temple, crowds daily went down from Cairo on the steamers to behold what had thus been unearthed, and again it was seen how truthful and accurate a writer was the old Greek chronicler. In fact, the researches and discoveries of modern times, so far as they cover the lands he visited and the marvels he saw, only increase his reputation as an honest and intelligent witness, and enhance the worth of his literary remains.

From time to time too much discredit has been thrown upon his testimony, as if such astonishing things as he gives us accounts of could never have been. It is more and more clear to us now that the half has never been told. It is only a few weeks ago that the *New York Times* copied from the *London Times* an article of extraordinary interest, giving the details of Mr. W. M. Flinders Petrie's late explorations at the site of the Lake Moeris, of which, with its extensive canal system, its "City of the Crocodiles," its pyramids, and its vast and magnificent Labyrinth, Herodotus tells us, from a visit which he made at the place and from talks which he had with the priests. Even Maspero, in his "Egyptian Archæology," brings into question some of the historian's statements with reference to these matters, and seems to doubt whether the old traveller ever was there at all. Petrie is again proving Herodotus to have been a faithful reporter of what he actually saw and heard, and the prosecution of his work in this vicinity, now unavoidably delayed for a time, promises to shed much light upon one of the greatest and most mysterious centres of ancient Egyptian civilization.

The region of Lake Moeris which lies at the west of the Nile towards the south, and the Delta where the Exploration Fund has discovered the cities and ruins which we previously enumerated, have been as a *terra incognita* to the world for long, long centuries. To the historian and archæologist, to the student of the Bible and the past, to all who are interested in ancient science and art and systems of religion, and to all lovers of knowledge, the importance of such researches and disclosures as we have indicated can hardly be over-estimated. It may not, perhaps, be expected that such a cause, however worthy, will excite a deep, popular interest. It must make its appeal chiefly to educated or intelligent men and women, who from their higher tastes and culture know well how to appreciate the value of such things as these. The work that is going on has to be supported and continued by means of the voluntary contributions of such classes in England and America. The urgent need is all the greater, that the building of new canals in Egypt and the wanton destruction of its mounds and monuments by the Arabs and the Fellaheen for material with which to enrich their fields or construct their houses, are causing these memorials of the ancient kingdom to rapidly disappear. It is almost incredible at what comparatively small expense so much has already been done to secure and preserve at least a knowledge of them for future use. Those who, in their enlightened and unselfish zeal, are bearing the burden and heat of the toil, ask only to be kept in the field and to not be allowed to give up the prize which they have in view, and which they seek for the common good. It were a calamity, indeed, should the force now there be obliged to withdraw, for lack of supplies.

We cannot close this hasty notice of the Fund and its work, without a hearty word for Rev. Dr. Winslow, whose enterprising spirit and enthusiastic labors in its behalf are indeed beyond all praise and have won for him well-deserved honors at home and abroad. Profoundly interested in Egyptian history and archæology and exceptionally familiar with the objects, plans and achievements of the society of which he is the most active and devoted American representative, he has, by persistent and well-directed effort, secured contributions to the cause from not less than 1500 prominent persons in this country: college presidents and professors, statesmen, rulers and legislators, bishops and clergymen of various denominations, scholars, antiquaries, authors, scientists, merchants, etc. At the last annual meeting of the Fund, held in London last December, his invaluable services were most fittingly referred to by Miss Edwards and others, and the generous help received from this country was accorded special and most grateful mention and was rewarded with exceedingly interesting and desirable treasures from Egypt for our Art Museums. Two very intelligent English gentlemen, who visited us recently, expressed their surprise at finding, wherever they went amongst our people, so highly cultivated a taste for all such things of the past, very naturally thinking that pursuits and developments like these could scarcely be expected to have advanced so far in this new western world. It is such labors as these of Dr. Winslow that add to this excellent reputation of our people among enlightened classes in other lands, and that open to us all fresh means of inquiry and stores of wisdom. Whoever will send him $5 (or as much more as may be) will be duly entered as a subscriber on the roll of honor, and will receive copies of the annual reports of the Fund; and for the like small sum of $5, he may have from him any one of the several fine and profusely illustrated quarto volumes of the society, giving a detailed account of the wonderful discoveries that have been made at Pithom, Zoan, Naukratis, Goshen, etc. Other such volumes are in course of preparation, and the entire series, when complete, will form a contribution to literature which our public libraries cannot well dispense with and which must be of very great value to the student of history, the devotees of art, and all who are fond of what is curious, instructive, and impressive, in antiquity. The Egyptian department in the Boston Museum of Fine Arts is more and more becoming a resort for these classes, and already well repays the visitor for his trouble, as all must have been convinced who attended the crowded meeting which was held a few weeks since in Boston in the interest of this cause, and who heard the admirable addresses of Rev. Drs. Winslow and McKenzie, Rev. Messrs. Herford and Griffis, and Professor Norton.

A. P. Putnam.

THE INTELLECTUAL DEVELOPMENT OF WOMEN.*

In surveying the intellectual development of woman thus far in her history (but particularly in England, where she has had perhaps the fairest field) two questions present themselves: I. What intellectual capacities has woman manifested? II. What are the indications in regard to her future literary achievements?

Let us consider these two questions in their order.

I. What intellectual capacities has woman manifested thus far in her history?

In the production of the modern novel women have had their share, and a very important one it has been. Their best work in literature has been accomplished as novel writers. Jane Austen, Charlotte Bronte and George Eliot will

*This article is essentially the concluding part of the last lecture of a course on "The Intellectual Development of Women," which Mr. George Willis Cooke has given in Boston, Baltimore, Ann Arbor, Sioux City, and other cities, east and west, during the past two winters. After Mr. Cooke had given the lectures in Ann Arbor in April last, this part was particularly desired for publication by those who had heard the course. We are fortunate in being permitted to give it to our readers. The course as a whole is one singularly full of instruction and interest. It ought to be heard widely in lyceum courses, but especially before women's clubs and in women's colleges; then we hope it will be made into a book.

stand well when measured by any equal number of masculine novelists; and they rank high in greatness of conception and execution, and in sustained power.

Women have succeeded as novelists because this kind of writing enables them to use the knowledge which is most easily within their reach, because of their large social experience and observation, and because it makes no great demand on wide reading and large educational attainments. Fiction requires in its production an interest in persons, which women have in a larger degree than men; and it is promoted by their love of the personalities and the sympathetic interests of life. Women possess the narrative or story-telling gift in much perfection; and this is especially required in the writing of novels. It is owing to the influence of women, to a large extent, that a genuine realism in fiction has been developed, a realism which is in sympathy with human nature, and which interprets the common life of humanity. The two most successful writers of realistic novels in England have been Jane Austen and George Eliot.

In poetry, women have always manifested three remarkable tendencies: the acceptance of a pure and ideal love of man and woman as the basis of their work, the interpretation of daily life with sympathy and affection, and the giving their singing an emotional richness and beauty of the highest type.

In the fragmentary remnants of that greatest of lyrical poets, Sappho; in the sonnets of Vittoria Colonna, the friend and inspirer of Michael Angelo, and in the poetry of Mrs. Browning, we find the same characteristic features of a pure and consecrated affection for a great man, a tender and yearning interest in human beings, an intimate sympathy with the beauties of nature, and a lofty moral purity. These are qualities which women have embodied in some of the most delicate and sympathetic poetry we possess; and they are qualities which women are more and more, with each generation, adding to the poetry of human existence.

In the fields of general literature women have shown talent, courage and skill. Such women as Madame de Staël and Harriet Martineau have shown that genius is not confined to the masculine sex, and that intellectual industry may go hand in hand with womanly graces of a refined and delicate type.

The intellectual influence of women has been shown, not so much by the number of great thinkers and authors which have appeared among them, as by their general influence on the life of the last three centuries. The number of women of great intellectual gifts is limited, at least so far as the literary manifestations of those gifts are concerned, and but few great books have been written by women; but the general literary habit and taste which characterize our time are very largely the product of the influence exercised by women. They have been of the utmost importance to literature in creating a reading public, and in giving to authors that sympathy and appreciation which are necessary to the best results.

In the early days of Samuel Johnson, to take a single not remote example, literature had a most precarious existence, dependent upon patronage or else leading to beggary. Johnson's own career was full of bitterness and humiliation; for he was a denizen of Grub Street, and Grub Street meant all that was distressing and abject, at that period, in the life of an intellectual man. Johnson broke away from the slavery of patronage, and established the career of literature upon an independent basis. One most important condition existed in his day, which enabled him to do this; and that was the influence of educated and intelligent women, who gave him a reading public. As soon as women were educated in considerable numbers a great reading public was created, and authorship became an independent and self-respecting profession.

Women are now everywhere, in civilized countries, the chief sustainers of the intellectual life; they form the great body of church goers, lecture attendants, readers of books and teach-

ers of the young. Women as a mass now give to literature and to ideas far more of time and appreciation than do the mass of men. If they have not as yet become the intellectual leaders of the world, they exercise a very great influence in giving tone and direction to the literary spirit of the time.

If women are not the leaders they form the body-guard in the campaign of ideas; and this is shown nowhere more powerfully than in the purifying and refining influence they have had on literature. Before the education of women was such that their influence could be felt on literature nearly all literature was affected by the coarse and brutal; and depravity was often its most manifest spirit. In Boccaccio and Rabelais we see what that element was in its most representative form. Even Shakespeare has a large proportion of this spirit; and it darkens the pages of Pope, Swift, Fielding and Sterne.

The influence of women has been to refine away every thing of this kind, and to make all literature pure and wholesome. Literature does not lose by ceasing to be coarse and depraved, either in originality or strength; but it gains in breadth of influence and in richness of power. The moral tone of society has been largely changed since women have been generally educated, and since they have exercised an influence upon society outside their own homes. On social life, on morals, on education, as well as on literature, they have brought to bear a powerful influence for reformation and for regeneration.

In one other direction, at least, women have exercised an influence of the utmost importance upon the intellectual life of modern times. Whatever is best in realism has been largely due to their influence. In so far as realism is sympathetic with human nature, not in its depravities, but in its aspirations and in its struggles for light, and in what there is good in it, women have given the main incentive which has led to its development. Literature as a sympathetic interpretation of human nature, appreciative of its experiences even in the lowest persons, and wherever found, owes very much to women.

The old literature dealt with knights and nobles; but the new literature keeps company with laborers and the company humanity. That this change in the attitude of literature is wholly due to women, cannot be said; and yet it is true that they have done much in bringing it about. They may not have done it consciously; but it has been brought about by the larger elements of sympathy, affection and sentiment to be found in their natures.

Men have always shown a tendency towards abstraction in their thinking. In the sciences and in political economy this is largely the case at the present time. They do not recognize the claim of the individual in a measure sufficiently large; and they teach science as a system of abstract principles and laws. Women care more for persons; and they will be more likely than men to study science with reference to its ability to ameliorate human conditions, and as a means of affording motives and helps to a higher human activity. They will make political economy more practical and helpful, because they will not forget the individual claim, and will keep the personal need clearly at the front. In their search for principles they will not forget that men and women are starving from the effects of a poor application of the laws of political economy. The most womanly men in feeling and spirit, such as Ruskin, have already made this personal application of science; and there is a great need that the womanly element enter more and more into all such studies to give them a humane quality.

Since women have had an effect on literature it has gained very much in its civilizing and humanizing influence. As a power for extending the spirit of good-will and brotherhood, as an agent for widening human sympathies and interests, they have helped to give it a new impetus, and one that holds in it the highest promise of the future. They have largely aided in making literature humane, and they have taught it to

recognise the individual man and his worth to society.

They have also powerfully helped in lifting society above the lust of sense and the greed of money, bringing spiritual aims to bear upon it, and giving it a conviction that man is to live for something else than meat and drink. In this, as in the case of the other influences named, women have been powerfully aided by other influences of modern times; but they have accomplished for humanity what could not have been brought about without their aid, and what has been productive of the most beneficent results.

II. Judging in the light of the past, what are the indications as to woman's future literary achievements?

After the survey which has now been made of the intellectual life of women in England, and keeping in mind what they have accomplished in other countries, the conclusion may be rightfully drawn that women, under true conditions of education and environment, are capable of great and varied intellectual achievements. The statement made by John Stuart Mill in regard to what women have actually accomplished is found to be sustained by this survey of the intellectual development of women. "When we add the experience of recent times to that of ages past," said Mill, "women, and not a few merely, but many women, have proved themselves capable of everything, perhaps without a single exception, which is done by men, and of doing it successfully and creditably. The utmost that can be said is, that there are many things which none of them have succeeded in doing as well as they have been done by some men—many in which they have not reached the very highest rank. But there are extremely few, dependent only on mental faculties, in which they have not attained the rank next to the highest."

The survey which has been made of the education of women, and of their literary achievements in relation thereto, enables us to present the reasons why women have not accomplished greater results in history, art, poetry and science. The first limitation has been that of education, which has been lamentably deficient before the present generation, and which has not yet outgrown some of its most serious defects. It has been deficient in method, narrow in aim and restrictive in spirit. It has been guided by the theory that women are intellectually inferior to men in every particular, that they are incapable of a high degree of intellectual training, that culture is incompatible with their place in society, and that it is unwomanly to develop and to use the mind.

Colleges and universities have not been open to women; and it has been impossible for them to secure a thorough education under conditions most conducive to mental development. Almost without exception the women who have attained to high places in English literature have been self-educated or educated without the aid of the discipline of great public institutions, and under circumstances which have been more difficult to overcome, in the interests of a true culture, than in the case of self-educated men.

For the most part, little of the best intellectual labor can be accomplished without the aid of culture, which is, as Matthew Arnold has aptly defined it, an acquaintance with the best that men have thought and done in other times than our own. It may be that culture is not indispensable for great intellectual achievements; but the fact seems to be that it is both a motive and an inspiration, and that it is a help of the utmost value. In all the higher realms of intellectual activity women have failed because they have not had that intimate contact with the intellectual spirit which has been so well named culture.

Women have not had the necessary preparation and training to enable them to succeed as intellectual workers; they have not had enough of knowledge and culture. No other reason need be assigned than this for the limited results accomplished by women in literature, art and science. The criticism of Mr. Lecky, that women have shown a mental inferiority in these fields of labor, is entirely false in its conclusions, because

it does not take note of the fact, that the mental natures of women have not been developed systematically and thoroughly in any direction.

Women have not been expected to use their mental faculties; what God gave them was to be laid away in a closet, and never brought out to the light. The intellectual atmosphere about them has not been favorable to their intellectual growth, and they have had no true stimulus to the use of their mental gifts.

Social influence has been very powerful in promoting and continuing this intellectual torpor on the part of women. They care more for public opinion than men do, love to appear well before their fellows, and have been taught conformity as the first duty of life. Social demands have absorbed their time, and there has been little social stimulus to intellectual exertion on their part. The notions men have entertained, and persistently inculcated, in regard to woman's social position, have retarded and even destroyed mental development. Women have willingly accepted the inferior place because they have been schooled persistently to regard it as necessary. The ideals presented to women have not been of an intellectual nature.

In the case of women, the financial stimulus to intellectual exertion has been absent until recently, and even now finds only a limited expression. The religious influence has been, and is, very powerful in retarding the intellectual development of women. The subordinate political position of women have also been very effective in the way of intellectual repression.

Though women have made great progress during the last three hundred years, on the whole a greater progress than men, yet society still imposes on them powerful restrictions, which are seriously crippling in their nature. Not only is the education given to women inferior, but social ideals keep women from intellectual exertion, debar them from an untrammelled use of the mental powers, and keep them within the limits of a life that is inane and profitless.

If women are to take their true place in society, and if they are to influence the world intellectually, spiritually and morally, and in accordance with the true genius of the sex, the old ideals must be transformed. Slowly they have been giving way, but there is much yet to be done before woman can take her place as a co-worker with man for the highest ends of human existence.

Perfect equality in education is demanded, before women can do any great work in literature, art or science. If they are given a true education, they will acquire and use it in harmony with their own natures. So long as a special education is provided, so long women will fail intellectually. It is not accomplishments they need, so much as culture. Co-education in the fullest sense is the only true ideal; and, in the very nature of things, that will come at a day not far distant.

Every conclusion as to the intellectual capacities of the sex, which makes women mentally inferior to men, is a conclusion drawn from artificial conditions, which do not represent the true nature of women, but the nature formed by men in accordance with false notions of their character and place. If women are sentimental, frivolous, emotional, unduly religious, wanting in strength of mind, they have been made so by the education they have received, and by the position which has been assigned to them in society. They have not had the rounded development men have had, and they have not had anything like the same stimulus to mental exertion.

If men had been educated and controlled for thousands of years in the way that women have been, there is every reason for believing they would not have reached higher results in literature, art and science. History proves very clearly that subject races of men have not advanced mentally and morally, and that they have developed the meaner qualities of human nature in undue proportion.

An extended experience alone can test what women are capable of doing intellectually. Such experience they never yet have had under conditions

which have permitted them a full and perfect expression of their natures; at least, not among any considerable body of women at the same time. Give them freedom to act for themselves, and they will seek and remain in their true place. The evidence of history is all-powerful in saying that women will work no social revolutions, that they will not cease to be womanly and motherly, and that they will not repudiate the home and the interests which cluster about it.

The intellectual life of women has been greatly broadened since the days of Elizabeth, and the means of education largely increased. A corresponding advance has taken place in the domestic and moral life of women; and women are better home makers than they were three hundred years ago. As the mental lives of women have been broadened and made free, they have advanced in purity of conduct, and grown in social sobriety and influence. There is every reason for believing that women would be still better wives and mothers if co-education were universal, and if women were educated as generally and as thoroughly as men.

Why should women express themselves in literature and art? For the same reason that men do, because talent and genius demand it. There is the additional reason, that women are not lesser men, but other than men and their complements. They are not inferior, but different. Woman's nature and woman's experience are not fully represented in the literature and art created by men. Woman sees life as woman, with more of emotion and pathos, with a keener sympathy and a deeper fellow-feeling, and with a stronger conviction of the worth of the ideal and spiritual; she sees life with a distinct coloring and instinct of her own.

The feminine side of life, as well as the masculine, should find expression in all phases of doing, thinking and feeling. Woman will make the home through all time to come, she will bear children and rear them, and she will afford the amenities, the sympathies and the tender ministries of life. These things are as important as business, politics and science; and those who provide them should in no sense be regarded as inferior to those who carry forward the more robust duties of the world.

The home-maker should be as free and self-active and politically as independent as the purse-provider. She should be legally a joint owner in all that the other earns; and they should be equal partners in all that belongs to and concerns the family. This is demanded in the interests of culture and intellectual development, quite as much as in the interest of justice.

Because woman is woman and not man, she should be perfectly free to express her own nature in literature, art, science, politics and business. Especially in art and literature is it all-important that she should be not only free to represent her own individuality, and the life of her sex, but she should receive in every way the encouragement which is necessary to enable her thus to represent her own being.

In order that women may take their true place as literary creators, and as aiders of the world's intellectual development, two things are requisite: a better education and a greater mental freedom. What women have accomplished proves their capacity for mental labor and for intellectual influence. Their addition to literature is one of great importance, not so much because of its greatness, as because of its tone and its promise. As yet, however, women have been, with few exceptions, imitators and not originators. As soon as they are truly educated, and that education becomes a motive-force continuing through successive generations, they will advance to and keep an equal place with men in the significance and interest of their literary work. In order that this result may be brought to pass, they need culture in the deepest and widest sense, culture for its own sake, and culture that pervades every avenue and motive of life.

Much as women need culture, however, that alone cannot lift them to the

highest places of intellectual attainment. With the culture there must be developed a freedom of the widest and most unlimited kind. It is not license cultivated women will seek for or accept; but the freedom which will permit them to be perfectly loyal to their own natures. There must be freedom to gain culture, freedom from narrow social demands, freedom to live one's own personal life, and freedom to think to the fullest limit of one's capacity.

Woman should be free to be herself, as man is free to be himself. Woman will not become man; there need be no fear of that. She must be free, however, to be woman after the pattern of her own soul, and not after the fashion of man's caprices. She is now largely what man has made her, through the ideals he has given her; she ought to be free to become what God wishes, as he has manifested it in the constitution of her own nature. When that freedom is attained women will be original in literature, and they will produce masterpieces.

The day of man has been. The day of woman is now coming. When the day of man *and* woman has arrived, when this king and this queen shall reign as equal sovereigns of the world, then will come the true day of humanity. That such a day may not be too far away, and that the hearts of those who seek the morning light may not grow weary by hope too long deferred, women should be given a true culture and a true freedom.

GEORGE WILLIS COOKE.

CHILDREN'S HYMN TO OUR SAVIOUR.

FOR A CHILDREN'S SERVICE.

To him who held the children,
  In those long-vanished days,
And touched their heads in blessing,
  We raise our hymn of praise.
O Father! tune our voices,
  And let our hearts be one,
As now we bring our tribute
  To Christ, Thy holy Son.

Dear Jesus! what we owe thee,
  The half we ne'er shall know:
But life's best joy and gladness
  From thy sweet spirit flow;
And if, when tired or troubled,
  We meet with words of cheer,
If hands are clasped to shield us
  When sin or harm is near,—

If friends are glad to teach us,
  To guide our youthful feet
Through pastures fair, by waters
  That ripple low and sweet;
In all this tireless labor,
  One gracious hand we see;
And know the blessed service
  Is given through love of thee.

So now we lift our voices
  In earnest, grateful love,
Sure that our song will reach thee
  In thy blest home above.
And Jesus! let thy spirit
  Be always at our side;
And one day we shall see thee
  And in thy light abide.

CHARLES E. PERKINS.

Athol, Mass.

WHAT DOES THE UNITARIAN CHURCH NEED?

At the meeting of the New Hampshire State Unitarian Conference, held in Manchester, in June last, Rev. George W. Gallagher, of Keene, read an essay, entitled "What the Unitarian Church Needs." The substance of his essay was made up of responses received from inquiries sent, some of them to leading members of his own congregation, and some to prominent Unitarians in different parts of New England. The replies of the latter we give below. They are very suggestive and it seems to us on the whole most encouraging. They show a widespread reaching-out among us, after a larger, stronger, deeper, religious life, and an increasing sense of our obligation to give our Gospel to the world.

Mrs. Kate Gannett Wells, of Boston: We need an enthusiasm which shall be willing to trust the historical tendency of Unitarianism to broaden into principles and methods. Acknowledging these as essentials of Unitarianism, we will also *rejoicingly declare* what we believe as doctrine.

Mrs. H. L. Wentworth, of Danvers, Mass., until recently one of the board of directors of the American Unitarian Association: Do we not fail to appreciate how really blessed our faith is, particularly those of us who have grown up in the light of it, and have taken it in as we take the sunshine and our mother's love—as something *of course?* We need more personal consecration, more living and active faith, more of the burning zeal of those with whom we do not agree in many things, whose doctrines we shrink from as injustice to our loving Father, yet

who set us an example we may well follow in their enthusiasm for carrying to others that which they so earnestly believe. We need to believe that our religion is something to be imparted, not selfishly enjoyed. We need more faith in the power of our faith—to believe that our message of love is better for God's children than the message of terror. When we each and all live so near to the dear Father that we can find no greater pleasure than working for him in the spirit of the dear Master, and believe that *we have a work to do* that no other people can do as well, then we shall find that our children will grow up so full of this spirit that there will be no lack of warm and earnest workers for this special fold of Christ.

Hon. George S. Hale, president of the American Unitarian Association, says: I should say what, in different phrases and forms, great men have said of their work or the work to be done. Demosthenes—"Action, and the second thing action, and the third thing action." Spenser—"Be bold, be bold, and everywhere be bold." Gambetta—"*Du travail, encore du travail, et toujours du travail.*" The interest of each one who has interest enough to work will increase, and his work will increase with his interest. The work which interests him is the work to be done, whether it is called religious or not, while it is associated with the Church and is a good work.

Col. S. A. Carter, State Treasurer of New Hampshire: The briefest reply I can give to your question is *Zeal.*

Hon. John D. Long: I think what the Unitarian Church needs most is to convince a very intelligent and progressive people that it has a definite, beneficent, and vital work to do, and is doing it. People always respond to a cause that demands, deserves, and does something, and are very quick to lay and leave on the shelf anything that is interesting only as a relic or a suggestion. I believe that the Unitarian belongs, and should belong, to the activities.

Rev. M. J. Savage, of Boston: The Unitarian Church needs most a clear comprehension of the changed conditions of modern thought and the courage of leadership.

Rev. Francis G. Peabody, D. D., of Cambridge, Mass.: The Unitarian Church, in my opinion, needs what all other churches need, and in about the same degree. It needs faith in its vocation, and men of faith to fulfill its vocation. It suffers from the lack of living and compelling religious life, and from the lack of men who have been led through the spirit of the times into the spirit of eternity. But, then, that is what all churches feel that they lack, and perhaps always will feel.

Rev. E. A. Horton, of Boston: I should hastily specify these three needs of Unitarianism just now:—

(1) A deeper sense of responsibility and loyalty.

(2) More centralization of organization, and thus a better denominational condition of things.

(3) An improvement of our average service by mild liturgical features and practical sermons, and an increased hospitality to the public all round. Of course, I could mention better Sunday-school instruction, teaching of our beliefs, etc.; but the preceding are inclusive of all that.

Rev. Brooke Herford: I think the Unitarian Church needs very much:—

(*a*) More spirit of discipleship to Christ, more hold on the sense of his leadership and of the "rock found," which his words give to our faith in the great essentials of religion.

(*b*) Simpler, direct, more religious preaching. We have the simplest faith of any, but we manage to preach it so as to give an impression of its being a high intellectual system. It is all coming, but one wishes sometimes it would come faster.

Rev. Edward Everett Hale, D. D., of Boston: I am quite clear that we do very well in our home churches, but for assault on the devil we have no organization worth a pin. Suppose Paul had waited till the Thessalonians sent to hunt him up at Tarsus, while he was eating his heart out there? Instead of that, the church at Antioch determined to send out some missionaries—sent Barnabas to Tarsus to hunt up Paul, and then sent them off—of which one consequence is that I am writing this letter to you now. Suppose the Unitarian Church put, say, George W. Gallagher into Montana, and said, "We make you bishop of Montana. We stick by you till you die there, and maintain you. Do you, on your part, found churches there. Do you send right and left for old friends to man them and woman them. We put on you the responsibility. Something would happen which does not happen now.

Dr. C. C. Everett, Dean of the Divinity School of Harvard University: Without attempting a final absolute answer, the word that comes to my mind in answer to your question is *the courage of their convictions.*

Dr. F. H. Hedge, of Cambridge: In answer to our inquiry, What does the Unitarian Church need most? I hasten to answer, What, in my judgment, the Unitarian Church most needs is *humility.*

Dr. C. A. Bartol, of Boston: My church is independent, not in the Unitarian Association. I should say that the Unitarian Church needs most *faith in and baptism by the immediate outpouring of the Holy Spirit.*

In summing up the results of the inquiry, Mr. Gallagher says:—

I have closed with Dr. Bartol's words, because he seems to me to have most completely solved the question. Faith in the Holy Spirit and baptism by the Holy Spirit

were the powers which at its origin made Christianity a success, a comfort to human hearts, and a blessing to the world. The early believers in the Christ are said to have received the gift of the Holy Spirit. They prayed for the Holy Spirit to be poured out upon them. If we have a faith in a living personal God, in the truths of Jesus the Christ, in divine influences to help us and to inspire us, we shall have spiritual life, and have it more abundantly. But according to our faith it will be unto us. The first requisite for a living, growing Church is a living faith in the living God. The second requisite is a desire to seek His help. The third requisite is to put our faith in a form that we can teach and present boldly to the world.

The fourth requisite is to re-organize our Church on a basis that is both practical and spiritual. The age in which we live is one of intense action. The people at large care very little for doctrinal distinctions; but they love life, spirituality, and active benevolence. We should endeavor to live for the great purposes of the age. We should have a warfare, and fight the battles of God and humanity. We must recognize the life in the old truths dear to the orthodox churches, and make that life our own. Thus the point of this whole paper is that we need to re-organize our Unitarian Church, and to re-state our fundamental beliefs clearly, bravely, and at once.

CREEDS THAT HURT AND CREEDS THAT HELP.

In a late number of the *Christian Register*, Rev. T. C. Williams, of New York, has an excellent article on "How to Use Creeds." He carefully draws the line between creeds that hurt and creeds that help; between creeds of the old type, which are imposed on a church by some outside ecclesiastical authority, and which are unchangeable, and creeds of the new type, that are simply the concise expression of the living faith of the church which adopts them, and are therefore capable of change and growth with the coming of new light. It is only creeds of the latter class that Unitarians have any interest in. But in these we do have, or at least ought to have, an interest, for they are reasonable, consistent with progress, useful. Mr. Williams shows how such creeds help us to make our principles known to the world, how they aid us in teaching our faith to our own young people, how they unify and make tangible the work of our churches, how foolish is any prejudice that may exist against them.

One of our denominational writers has recently said, "Let us have creeds that *describe*, not creeds that *proscribe*." This sentence pretty well distinguishes between the old creed idea and the new. We do want creeds that simply *describe*. But (and this is not to be overlooked) we want them to describe *truthfully*. The creed that satisfies us will not, for example, describe Unitarianism as Romanism, or Calvanism, or any form of orthodoxy however much diluted, still less will it describe it as merely free thought, or even ethics. This is the trouble with some descriptive creeds that have lately appeared among us,—not that they describe, but that they describe falsely—in ways to make Unitarianism appear to the world as something it has never been and cannot be without changing fundamentally its character and lapsing into a movement no longer necessarily even theistic, not to say Christian.

Hence we say we want statements (creeds if one chooses to call them such) that describe simply, graphically, attractively, but above all *truthfully*, the great, simple, indestructible, self-evidencing faiths for which Unitarianism stands; and these statements should not only be circulated widely among our own people and taught to our children, but they should be sown broadcast over the whole land. Every church owes it to itself to publish such a statement and circulate it generally in the community where it stands; every conference and association, especially every one organized for missionary purposes, owes it to the world to do the same. We can do no better service to men than to let them see what our principles and faiths are, —how simple and reasonable and worthy in their nature; how firm a basis they lay for a noble worship, while rejecting the superstitions which so often attach themselves to worship; how Christian they are, according to the simple Christianity of Jesus; how perfectly in line with the world's best religious development since Jesus; and how open and eager for all possible new light and life.

Emerson says, "There is such a statement of religion possible as makes all skepticism absurd." The truth of this grows increasingly plain. It has always been found that there is no so powerful argument for Christianity as the simple declaration of its central truths, for example, as set forth by Jesus in the Sermon on the Mount. In the same way, Unitarianism has always found that a clear and candid statement of its principles and faiths is its best defense and propaganda.

As we go forward, growing in vision and coming more clearly to realize the grandeur of our heritage and mission as Unitarians, we shall have more such statements (creeds of this new kind) adopted by churches, issued by conferences, as parties publish platforms, as armies fling out banners. Our foolish fears of them will pass away. We shall come to see that they are things of wisdom and utility, and of the light, and not at all as some would have us believe, of folly or darkness.

THE CHRISTIAN NAME.

We often hear it said that, where there is agreement about *things*, it is idle to waste discussion upon *names*; and it has been pronounced a matter of indifference whether liberal-minded church reformers organize themselves in "Free *Religious* Union," or in "Free *Christian* Union." The remark has neither reason nor experience on its side. In the world of physical objects, it is true, things dominate over names, and can take care of themselves, while their vocabulary shifts. But in the world of ideas, in philosophy, in morals, in religion, words dominate over things, and in their significance are even identical with things, and are as much the living organism of thought as the wing and throat of the bird are the conditions of action for its especial nature. Cynicism is seldom shallower than when it laughs at the "power of words" over what it contemptuously calls "the popular imagination." Power they certainly have. They are alive with sweetness, with terror, with pity. They have eyes, to look at you with strangeness or with response. They are even creative, and can wrap a world in darkness for us, or flood it with light. But in all this they are not signs of the weakness of humanity: they are the very crown and blossom of its supreme strength; and the poet whom this faith possesses will, to the end of time, be master of the critic whom it deserts. . . The word "Christian" is the casket which holds for human thought the supreme treasures of the inner life of man, and the most precious gems of his external civilization; and when all has been emptied out from it which zeal and mistaken piety have stored there for safe keeping, there yet remains, in the catholic genius of the religion, the richest historic deposit with which Providence has blessed the world. To part with that word, and throw ourselves upon philosophy to weave us a substitute, would be to interrupt the Past in its creation of the Future, and not only to migrate to unreclaimed countries, but to sink the old native land that we might do so. Part as we may with what once was demanded by the Church, there is something—and that, too, the very holiest influence in life—that is still with us; and this residuary truth, this Divine spirit, which emerges from the mixed inheritance of Christendom when all that is perishable has been discharged, does but own its descent, and look up with fitting reference to its fountain-head, when it claims the name of Christian. Possibly, the same truth and the same affection may be reached by the meditative thinker as the fruit of a devout philosophy; by the Indian Theist, as a purification of his native faith; by the Mohammedan, as the inner meaning of his sacred oracles; by the Jew, as the natural development of the Law and the Prophets. If so, may God speed them all! But each will find his mission best among his own spiritual kindred. Here, in our land, we have to do, not with Mohammedans and Hindoos, but with Christians. We ourselves have been moulded by a Christian literature and civilization. We love the Christian hymns and memories and prayers. We must appeal to Christian influences and susceptibilities. We must avail ourselves

of such pure admirations and faiths as are ready-made around us, and point to the acknowledged symbols of Divine truth and beauty. And in this spirit, and with these resources, we elect to do our work among those who stand with us as partners of the same historical inheritance, and of the same undeniable essentials.—*James Martineau.*

ONE UPWARD LOOK EACH DAY.

SUNDAY.

All for God.

Take my life, and let it be
Consecrated, Lord, to Thee.

Take my hands, and let them move
At the impulse of thy love.

Take my feet and let them be
Swift and beautiful for Thee.

Take my voice, and let it sing
Always, only for my King.

Take my silver and my gold,—
Not a mite would I withhold.

Take my moments and my days,—
Let them flow in ceaseless praise.

Take my will and make it Thine,—
It shall be no longer mine.

Take my heart, it is Thine own,—
It shall be Thy royal throne.

Take myself, and I will be
Ever, only, all for Thee.

Frances R. Havergal.

MONDAY.

My Wealth.

I do not own an inch of land,
But all I see is mine,—
The orchard and the mowing-fields,
The lawns and gardens fine.
The winds my tax-collectors are,
They bring me tithes divine,—
Wild scents and subtle essences,
A tribute rare and free;
And, more magnificent than all,
My window keeps for me
A glimpse of blue immensity,—
A little strip of sea.

Richer am I than he who owns
Great fleets and argosies;
I have a share in every ship
Won by the inland breeze
To loiter on yon airy road
Above the apple-trees.
I freight them with my untold dreams,
Each bears my own picked crew;
And nobler cargoes wait for them
Than ever India knew,—
My ships that sail into the East
Across that outlet blue.
The sails, like flakes of roseate pearl,
Float in upon the mist;
The waves are broken precious stones,—
Sapphire and amethyst,
Washed from celestial basement walls
By suns unsetting kissed.
Out through the utmost gates of space,
Past where the gay stars drift,
To the widening Infinite, my soul
Glides on, a vessel swift;
Yet loses not her anchorage,
In yonder azure rift.

Here sit I, as a little child;
The threshold of God's door
Is that clear band of chrysoprase;
Now the vast temple floor,
The blinding glory of the dome
I bow my head before;
The universe, O God, is home,
In height or depth, to me;
Yet here upon Thy footstool green
Content am I to be;
Glad, when is opened to my need
Some sea-like glimpse of Thee.

Lucy Larcom.

TUESDAY.

Another Day.

O God! I thank Thee for each sight
Of beauty that Thy hand doth give,—
For sunny skies and air and light;
O God! I thank Thee that I live.

That life I consecrate to Thee;
And ever as the day is born,
On wings of joy my soul would flee,
To thank Thee for another morn.

Another day in which to cast
Some silent deed of love abroad,
That, greatening as it journeys past,
May do some earnest work for God.
Another day to do, to dare:
To tax anew my growing strength;
To arm my soul with faith and prayer,
And so reach heaven and Thee at length.

Mrs. C. A. Mason.

WEDNESDAY.

Father and Child.

My child is lying on my knees;
The signs of heaven she reads;
My face is all the heaven she sees,
Is all the heaven she needs.

I mean her well so earnestly,
Unchanged in changing mood,
My life would go without a sigh
To bring her something good.

I also am a child, and I
Am ignorant and weak;
I gaze upon the starry sky,
And then I must not speak,—

For all behind the starry sky,
Behind the world so broad,
Behind men's hearts and souls doth lie
The Infinite of God.

Lo! Lord, I sit in Thy wide space,
My child upon my knee:
She looketh up into my face,
And I look up to Thee.

Geo. Macdonald.

THURSDAY.

The Beautiful.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where earth fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministry to and fro,
Down lowliest ways, if God wills so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patience, grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Ellen P. Allerton.

FRIDAY.

The Better Time Coming.

'Tis coming up the steep of time,
And this old world is growing brighter;
We may not see its dawn sublime,
Yet high hopes make the heart throb lighter.
We may be sleeping in the ground
When it awakes the world in wonder;
But we have felt it gathering 'round—
And heard its voice of living thunder!
'Tis coming! yes, 'tis coming!

'Tis coming now, the glorious time
Foretold by seers and sung in story,
For which, when thinking was a crime,
Souls leapt to heaven from scaffolds gory!
They pass'd, nor see the work they wrought,
Nor the crowned hopes of centuries blossom;
But the living lightning of their thought
And daring deeds, doth pulse earth's bosom.
'Tis coming! yes, 'tis coming!

Creeds, empires, systems, rot with age,
But the great people's ever youthful!
And it shall write the future page
To our humanity more truthful;
The gnarliest heart hath tender chords
To waken at the name of "Brother,"
And time comes when scorpion words
We shall not speak to sting each other.
'Tis coming! yes, 'tis coming!

Freedom! Thy tyrants kill thy braves,
Yet in our memory live the sleepers.
And though doomed millions fill thy graves
Dug by death's fierce red-handed reapers,
The world shall not forever bow
To things which mock God's own endeavor!
'Tis nearer than they wot of now,
When flowers shall wreathe the sword for ever!
'Tis coming! yes, 'tis coming!

Gerald Massey.

SATURDAY.

Our Prayer.

Father, hear the prayer we offer!
Not for ease that prayer shall be,
But for strength that we may ever
Live our lives courageously.

Not forever in green pastures
Do we ask our way to be;
But the steep and rugged pathway
May we tread rejoicingly.

Not forever by still waters
Would we idly quiet stay;
But would smite the living fountains
From the rocks along our way.

Be our strength in hours of weakness,
In our wanderings be our guide;
Through endeavor, failure, danger,
Father, be Thou at our side.

Amen.

INSPIRATION AND REVELATION.

The new thought on these subjects is so self-evidencing as well as so full of beauty and power, that it is only a question of time when it is to find general acceptance among thinking men, in place of the views which have so long held sway in Christendom. It is well hinted in the following brief utterances which we take from the *Universalist Record:*

Says Dr. J. C. Adams: "The Bible is not an inspired record, it is a record of inspiration."

Says Dr. W. S. Crowe: "Inspiration by its own resultant action may amount to revelation. Love has a way of conferring wisdom: conscience, quickened and educated, reflects light upon the judgment."

Says Dr. J. M. Pullman: "Revelation is seeing things that are, not the creation of new things to see. Not long ago the famous Lick telescope was placed in the observatory. Its power was such as to constitute a revelation to

those who looked through it upon the ancient and changeless heavens. It was not inherently unlike other telescopes. Its difference was in the careful shaping and exquisite polishing of the lens.

"Religious revelation is not something that comes from without: it is simply the product of that faculty of spiritual vision which all men possess. A *prophet's* vision differs from ordinary religious sight, not in kind but in degree."

Says Dr. Crowe again: "God illuminates. He does not teach: the Divine light shines, the Divine lips do not instruct: in answer to prayer, the Spirit floods men with higher love of righteousness, the particular path of duty is not marked out; God gives the soul eyes, He does not give the man a book."

TEN THOUSAND "KING'S DAUGHTERS."

Who are these royal daughters of the King? What is their mission? What is the signification of the silver symbol they wear and the motto of their organization, "In His Name"? In January, 1886, a circle of ten ladies adopting the system of Edward E. Hale's "Ten Times One" clubs constituted themselves a "central ten," around which should crystallize other tens of workers, not assuming any authority or responsibility over them, but simply to form a nucleus around which they might cluster, and from which might radiate encouragement, advice and guidance. The name "King's Daughters" was taken, a small silver cross and the royal color was adopted, the simple watch-word "In His Name" was chosen. The mottoes of action selected were: "Look forward and not back," "Look out and not in," "Look up and not down," "Lend a hand." The society had no constitution, no code of laws save the one general regulation that whenever any reasonable request should be made "In His Name" it should be granted without question or delay. Since the immense growth of the order it has been deemed expedient to constitute the central ten an executive committee, or advisory board, with Mrs. Bottome as president. It was also decided as the society increased that the formation of bands of tens was impracticable, and that a "ten" might comprise as many members as was deemed advisable by its leader. Never was less said or written, and never so few plans made for any work, as the design of the society was to move silently and steadily, and to secretly accomplish its purpose of bridging the chasm between the rich and the poor and to unite all women engaged in any kind of good work in such a way as to secure to each the sympathy and co-operation of all. Yet from almost every state in the Union, and from the most remote countries over the sea—India, Australia, and New Zealand—from people in every walk in life, from pastors of churches, matrons of hospitals, teachers of schools, leaders of philanthropic societies, presidents of colleges, from the belles of Fifth avenue and the street gamin of the Bowery, come tidings of the continual organization of tens upon tens of King's Daughters, until 8,600 silver crosses have been sold and 10,000 members have enrolled their names among the King's Daughters, although the society has been organized only two years. In January of this year a branch organization was established, known as the King's Sons, and through their efforts already a missionary chapel has been built in the city of Baltimore, whose rector is to be supported entirely by the King's Sons. The work accomplished by this remarkable sisterhood is too varied and extensive to be recorded in detail. There are tens that visit the sick, tens that supply the hospitals and homes with flowers, tens that support foreign missionaries, tens that sing, and tens that sew, tens that endow beds in hospitals, tens that provide pleasant country homes for deserving poor, and tens that simply "bridle their tongue" and "endeavor to live in love and charity with all men," all "In His Name." The cash girls in Macy's are known as "the little doorkeepers," whose unique motto is "Lord, keep thou the door of my mouth;" and there are heartsease tens of little children who cultivate pansies for the hospitals. There are the quiet tens in schools, and the courteous tens, who claim that "King's Daughters should ever display the manners of the court;" the old maids' tens of helpful unappropriated blessings, and the old ladies' ten, whose youngest member is more than eighty years old, and whose oldest member donned the silver cross on her one hundredth birthday; the faithful tens in guilds, the look-up tens in deaf mutes' homes; and even in the Home for Incurables the patients waiting for death have organized themselves into a considerate ten, who shall endeavor to make their nurses' labors as light as possible. One of the young ladies' tens in Boston sent loads of sand to the tenement yards in the city for poor children to play in, and the graduating class of a fashionable boarding-school calling themselves the continuing ten have adopted a little girl, and intend to provide for her and give her all the advantages of culture and education which they have received. Musical tens of the most cultured and gifted ladies in the city devote their talents to the entertainment of the poor, and also, through their use in charitable

concerts, accumulate funds for the support of various missions, thus bringing into use the talent of the wealthy for the benefit of the poor.—*New York Sun.*

UNITARIANISM IN THE EPISCOPAL CHURCH.

An Episcopal clergyman of Philadelphia has recently written to the *Church Times*, of London, deploring the increase of Unitarianism in the Episcopal Church of America. With a curious logic he imputes this to the absence of the Athanasian Creed, and says:

"Will you allow an American priest, of some experience in this matter, to say that a very large and increasing number of the American clergy, if not the reasonable majority of them, regard this omission [Athanasian Creed] only as a thing of reproach and shame. It is, in our opinion, one of the ugliest blots in our office book. The influences which led to the omission of this noble exposition of the Trinitarian faith in the formation of our book a century ago were distinctly Socinian influences. That creed was thought to be too strong for the weak religious digestion of the American people, then as now disordered and ruined by the inroads of Dissent. That the excision of this creed has been a severe loss to the Christian Faith throughout our American Church is a confession we make with humiliation and regret. No better proof of this can be had than in noting the present rapid growth of *Unitarianism*, under the specious guise of a liberal Broad Churchmanship, so-called, in various parts of our country. For Broad Churchmanship here is but another name for Unitarianism —except that it is not so honest in showing plainly its dead-hand against the Faith. Notably in New England, and in the neighborhood of Boston, under the influence, and the almost magical spell, of a distinguished preacher, not unknown even in England, the Unitarians are flocking into the Church in very large numbers. But the pity of it is—they are no less Unitarian in thought and belief after coming in than before, perhaps even more dangerously so."

EDITORIAL NOTES.

"All that reason teaches," says Dr. Hedge, "is, that God is Law. All that religion teaches is, that God is Love."

How long before the religious teaching of Christendom shall rise to the level of the Lord's Prayer? Says John Page Hopps: "The Lord's Prayer, from beginning to end, knows nothing of eternal punishments. It calls God our Father; it asks that His name may be everywhere hallowed and nowhere blasphemed; it asks that His kingdom may come and His will be done; it asks for daily bread; it asks God to forgive in the same way that merciful men here forgive; it asks to be led out of temptation and delivered from evil; and it ends with a burst of holy confidence that the kingdom, and the power, and the glory, belong to God, forever. Every word of this is inconsistent with the idea that God will torment any of His creatures forever, and permit the existence of an eternal hell, full of blaspheming enemies or despairing sufferers."

A correspondent in a late number of *Our Best Words* calls the attention of the denomination to the fact that we have in New England a city of 80,000 population (New Haven, Conn.) which contains no Unitarian church. With the new push forward which Unitarianism is making in New England, resulting in the unprecedented activity in church organizing which we have witnessed the past three or four years, is not the time at hand when our gospel should be heard in New Haven? To be sure there is a Universalist church, and much "liberal orthodoxy" there, but in so large a city and so important an educational center, should there not be more? And may there not be?

One great center of population in our middle States remains without our distinctive Gospel. It is Pittsburgh and Alleghany City. The two cities are really one, and contain together a population we suppose of well nigh 300,000 souls; and yet we have there no Unitarian church. It is folly to say that in such a vast population there are none who would welcome our thought. A three days' convention held here by Mr. May and Mr. Ames, from Philadelphia, and Mr. Thayer from Cincinnati, and followed up by the earnest work of a good man, would surely give us in a year's time a strong church;—if it did not give us two,—a strong one in Pitts-

burgh, and at least the beginning of another in Alleghany City. Has not the time come for us to plant our standard once for all in these great cities?

Unity of August 4th quotes editorially, with implied approval, the following utterance of Dr. H. W. Thomas: "There remain still the real foundations of the Christian religion, in the immanency of God, the divinity of man and the eternal hope. And upon these deeper foundations let us trust that there will arise some great church of the people, large enough, and loving enough to hold the thinking of all its children, and to conserve the faith and hope of the world."

This is admirable. But, we do not understand how our contemporary can desire a great church of the people to arise on these foundations when these are precisely the foundations which its editors and friends have steadily opposed, voting against them at Cincinnati, rejecting them when proposed in Chicago by the representatives of the A. U. A. and choosing permanently to divide the west rather than accept them. We are certainly very much puzzled. If our contemporary is sincere in commending "the immanency of God, the divinity of man, and the eternal hope" as the proper foundations for the great coming church which the world needs, on what ground does it oppose the same as the foundations for Unitarianism?

There is no land that possesses such a peculiar, fascinating and undying interest, not only for all Jews, but for the Christian peoples of the world as well, as that country from whose rugged soil came the religions and Bibles of Jew and Christian,—the country which we fondly call the Holy Land. One of the dreams oftenest dreamed by both Christian and Jew is that of the re-occupation of the land by the Hebrew people, the building up again of Jerusalem, and the restoration of the country to something of its old glory. More than one plan of this kind has been formed, even within the present century. The latest of which we have heard is one now on foot, at the head of which is Dr. Sivartha, of Chicago. Says the *Universalist:*

"Dr. Sivartha, of this city, has gone to England for the purpose of organizing a colony of English Jews for the re-occupation of Palestine. A number of Jewish families from Chicago are preparing to leave in the autumn, and interest in the undertaking seems to be growing both in this country and in Europe. Dr. Sivartha's plans include the recognition of Palestine as an independent nation by the main European powers. The city of Jerusalem, it is hoped, will be rebuilt by these new settlers on a plan in harmony with the Scripture accounts of the ancient city when in its glory. It is designed to make it the seat of learning as well as the political capital and religious center of the nation. What God may have in store for this strange, virile people it is not for the world of to-day to determine. A people with such a past may well look forward to a future."

No more noteworthy article has appeared in the English reviews for some time than Miss Frances Power Cobbe's paper in the July *Contemporary* on "The Scientific Spirit of the Age," in which the writer urges with great force that while Science sharpens the intellect and furnishes it with facts upon which to work, it does not awaken the moral sense or kindle the spiritual nature. Rather does it seem to tend, when pursued alone, to the suppressing of the higher sentiments, and to the atrophy of the spiritual faculties, as for example in the case of Darwin. The article should be widely read. We regret that our space does not allow us to reprint it in the *Unitarian.*

Said Father Taylor, counting over the strong and able preachers of his time: "Oh, if they were only baptized with the Holy Spirit, they might take the whole world in their arms and hand it up to God."

We wish again to call the attention of the denomination to the need of additional teaching force in our Theological School at Meadville. As most of our people know, the school is doing a work which is absolutely indispensable, and the fidelity with which it is done could not be greater. But for its present limited corps of instructors to attempt to

carry on such a school, with a course of instruction reaching over three years of time, and with students so widely differing in their amount of previous preparation, and withal with the time and strength of one professor heavily mortgaged by his duties as pastor of the Meadville church, is something which should not be permitted longer than is absolutely necessary. The Cambridge Divinity School within a few years has been put well upon its feet. Surely the turn of the Meadville school should come next. At least one new chair needs to be provided for. Should not this be the next work of the denomination?

Rev. George Batchelor in an article in the *Christian Register* on "The Endowment at Meadville," says: "Instead of having too many schools we have too few; and, if this one (Meadville) were fully endowed, I would show the advantage of another at Ann Arbor within ten years, and soon after that one at Oakland, California. Dear friends, who have money to give to every church, college, school and charity except our own, do, before you die, or by your wills after you are gone, give us the means to do this fair work which is just beginning to shape itself in our American Republic."

The recent decision to remove Manchester New College, our English theological school, from London, where it has been for many years, to Oxford, gives interest to the following facts regarding the College and its past history, which we take from the London *Inquirer:*

"Manchester New College was founded at Manchester 1786, was removed to York 1803, was restored to Manchester 1840, was transferred to London 1853, and now by decision of the trustees is to be farther transferred to Oxford. It has been domiciled in London at University Hall, Gordon Square, and has been closely connected with the University of London, upwards of 100 alumni of the College having matriculated or graduated in that University in the last 47 years. The College is free from all tests or doctrinal subscription, and constantly declares that it 'adheres to its original principle of freely imparting theological knowledge, without insisting on the adoption of particular theological doctrines.' Most of its subscribers are connected with Unitarian or Free Christian churches, and its theological students generally look forward to pastorates among Unitarians. Dr. James Drummond is the Principal, and he is assisted by Professors J. Estlin Carpenter and C. Barnes Upton. During the past year twelve students have been under tuition at University Hall, but there are several external scholarships held by undergraduates elsewhere."

LITERARY NOTES.

An American edition of Dr. Martineau's "A Study of Religion" has been issued by Macmillan & Co.

"Harvard Vespers" is the title of a volume of sermons by students at Harvard by Dr. A. P. Peabody, the Rev. Phillips Brooks, Edward Everett Hale, and others, soon to be published by Roberts Bros.

Rev. A. Gunnison, D. D., of Brooklyn, N. Y., has been elected president of St. Lawrence University (Universalist), Canton, N. Y.

The *Open Court* of August 2nd and 9th contains the charming paper of "Reminiscences of Mr. Alcott's Conversations," which was read by Mrs. Ednah D. Cheney at the memorial meeting of the Concord School of Philosophy last summer.

With the September number, the *Forum* begins its sixth volume. From this time on there will be a new feature. Every number is to contain a signed article of literary criticism, reviewing the most important recent books in the several great departments of thought, the writers of the articles to be recognized authorities in their departments.

The *North American Review* for August contains a collection of views by leading exponents of Prohibition, under the title of "Prohibitory Law and Personal Liberty." It also contains a further article by Col. Ingersoll upon the religious controversy going on between Mr. Gladstone and himself.

Rev. H. D. Stevens, of Moline, Ill., publishes an article in *The Dispatch* of that city, calling attention to a list of such books as will afford interesting and profitable reading for the summer vacation. He mentions especially the Free Loan Library of the Chicago Woman's Unitarian Association, naming twenty or thirty volumes which may be obtained for reading from that library without expense except ten cents for postage. He also calls attention to the fact that any of the books of Dr. Freeman Clarke will be loaned free upon application, by mail or otherwise, to the Church of the Disciples, Boston. Have we not here a hint for many ministers and laymen? How many might to advantage send a note to a local paper calling attention to

good books, denominational or other, and thus give to many persons help in reading which they would be glad of, and indirectly sow much good seed.

The *Woman's Journal* says: "Miss Lilian Clarke, daughter of the late James Freeman Clarke, is said to be engaged on a portrait of her father, which is to be modelled after a picture of him sketched some years ago by the late William M. Hunt. Miss Clarke was one of Hunt's pupils."

A memorial window has been placed in the Church of the Redeemer (Second Universalist) in Chicago, in honor of Rev. Erasmus Manford, the founder, and for many years the editor and publisher of *Manford's Magazine*—a monthly which has done a large and important work in disseminating the gospel of Universalism throughout the West.

Dr. Vance Smith, the eminent theologian and scholar who represented the English Unitarians on the board of Revisers of the New Testament, has just retired from the Principalship of Carmarthen College, Wales, after a service of twelve years at the head of that institution of learning.

Our Best Words for July 15th is a Clarke Memorial number, containing two pictures of Dr. Clarke, a fac-simile of a brief autograph letter, and much excellent reading matter. The letter (which refers to a sermon of Dr. Clarke's on "Why Should We Profess and Call Ourselves Christians?") is as follows:

JAMAICA PLAIN, MASS.
Feb. 12th, 1886.

MY DEAR DOUTHIT:

I thought of you while preparing the sermon, and it pleased me to be able to stand by you in your struggle. I cannot understand why they [the ethical-basis brethren] should object to belong to the great Christian fellowship.

Very truly your brother, in the faith and hope of the Gospel.

JAMES FREEMAN CLARKE.

This letter is interesting as one of Dr. Clarke's many utterances showing how deeply interested he was in the stand taken by the Western Unitarian brethren who refused to surrender the Christian position. While he always insisted on the largest liberty for everybody, he was never blind to the difference between religious liberty and religious anarchy. His fellowship of Theodore Parker at the time when Parker was most criticised, has been often mentioned. But he not only fellowshiped Parker, he even went so far as to invite George Jacob Holyoake (an atheist, but an excellent man and a noted philanthropist) to deliver a lecture in his pulpit. But he was able to do these things without compromising himself or his church, he said, because he had made it so clearly understood that his pulpit was a Christian pulpit.

In the July number of the *Unitarian* we spoke with satisfaction of the excellent report made to the A. U. A. at its annual meeting in May, of the work of the Woman's Auxiliary Conference, by its president, Mrs. Andrews, but expressed regret that the maker of the report should have used the following sentence at the close: "I went to it [the late meeting of the Women's Western Conference in Chicago] almost ignorant of the 'Western Issue,' and returned quite as ignorant as I went, but with the feeling that the controversy was over words rather than over principles and beliefs." It was the last part of the sentence that we particularly regretted, feeling that no one (and especially no one occupying an influential public position) ought to express publicly an opinion regarding a grave matter concerning which he or she is consciously ignorant. We are glad to have our attention called by an Eastern friend to the fact that Mrs. Andrews' full printed report does not contain the objectionable sentence, or indeed considerable else which the *Register's* abstract (from which we quoted) does—these extra portions being simply the kindly utterances of the speaker on the spur of the moment.

Jesus the Christ. By Stephen Crane, D. D. This is the second of the series of "Manuals of Faith and Duty" (25 cents each) which is being issued by the Universalist Publishing House. The chapters of the book are on (after some introductory sections) Human Nature; Human Character; The Nature and Character of Christ; Christ the Word of God; Christ the Image of God; Christ the Eternal Life; Christ the Revelation of God; Christ the Example and Destiny of Man; Christ the Prophet, Priest and King. These titles give an idea of the scope of the book. It makes little effort to portray the human Jesus, or to describe his teachings. It is a theological discussion of his nature and work as the Christ. Its position is essentially that of conservative Unitarianism, and not greatly different from that of such liberal orthodox writers as Bushnell, Stanley, and Newman Smyth. According to Dr. Crane, Jesus the Christ was "the Divine Life realized among men, and hence a perfect revelation of God's thought concerning man." "His is the absolute truth, way, life. We come to our destiny only through a moral likeness to him." The book is simple, clear, well thought out, well adapted to its end.

Looking Backward. By Edward Bellamy. Boston: Ticknor & Co. pp. 470. Cloth, $1.50; paper, 50 cents. This book is a discussion, in the form of a novel, of the questions regarding labor and social economy which are pressing themselves so forcibly on the world's attention in these days. The narrator goes into a mesmeric sleep in 1887, and is awakened in the year 2000. The total change which has come over the world

in the meantime is viewed retrospectively. The book is one of absorbing interest, and we can but think its tendency will be to make itself true. There is a revolution in the book, but it would be the revolution of earth passing from its present state to that of paradise. We should like to see that revolution; we should like to live in the world after it.

The New Christianity. By John Ellis, M. D., New York. Published by the author. pp. 500. This book is partly theological (Swedenborgian) and partly hygienic. Its arguments to prove that the wine of the Bible was unfermented, limp as all such arguments do. Its sympathy with prohibition is to be commended. Its chapters on Tobacco, Opium, Coffee, Tea, Tight-lacing in Woman's Dress, etc., are full of good sense vigorously put.

John Ward, Preacher. By Margaret Deland. pp. 473. Boston: Houghton, Mifflin & Co. This is the story of a young Presbyterian minister. Honest, earnest, and good himself, he marries a wife no less honest and admirable in every way. But he believes with all his heart in the truth of the grim Calvinistic creed of his church, and she holds liberal views from which her husband thinks she must be converted or be eternally lost. He labors to accomplish this object, but in vain; she can not believe these doctrines, and, not believing them true, she will not profess them. At length her liberal views begin to endanger the eternal welfare of some in the church. She has comforted the widow of a poor, besotted laborer (who lost his life while seeking to save another from a fire) with the hope that, after all, his soul may not be in hell forever. The preacher and his wife love each other devotedly; life has no charms for either except in the sunshine of the other's presence. But her soul *must* be saved. All his labors to that end have been in vain, and the answer which he believes he has received to his prayers, is, that she must be converted through suffering. He banishes his wife from her home, and will communicate with her no more until she is converted to the belief in an eternal hell for all who doubt that it exists. This is blight and ruin for both lives on earth, but it is for love's sake he does it, and it is harder for him than for her. The sorrow of it so weighs on him that a fatal consumption seizes him, and not until his life can evidently last but a few hours will he consent to see his wife again. Then he sends for her, and she is present with him in his last hour; but her view of truth is not changed except to plant doubt in her soul where there had been hope, and make of her simply an agnostic. It is a striking tragedy, and one that is logically the outcome of an earnest belief in the orthodox doctrines which have led to it. The book is well written, and will prove one more blow upon the iron chain of that Calvinism which has held so many human souls in despair, and is to-day dragging thousands through just such awful tragedies as is here depicted.

NEWS FROM THE FIELD.

Items of news are solicited from all our Churches and workers. But to insure insertion they must reach us ON OR BEFORE THE 18TH OF THE MONTH.

The Ministers' Institute will meet Oct. 1-4, in Worcester, Mass. The two churches there offer their hospitality to all Unitarian ministers attending. All others will probably be given reduced rates at the hotels. The following is the programme:

Monday, Oct. 1, 7:30 P. M.—Public worship. Sermon by Rev. H. M. Simmons, of Minneapolis, Minn.

Tuesday, 9:30 A. M.—Devotional meeting. 10:30 A. M., Essay by Rev. Brooke Herford, "The Aim and Method of Preaching," followed by addresses by Rev. M. J. Savage and F. G. Peabody, D. D. 3:30 P. M., Business meeting and discussion of the morning subject. 7:30 P. M., Public meeting; Essay by Rev. A. P. Peabody, D. D., "Classic and Semitic Ethics."

Wednesday, 9:30 A. M.—Devotional meeting, led by Rev. J. C. Jaynes, of West Newton, Mass.; 10:30 A. M., Essay by Prof. E. Emerton, of Harvard Divinity School, "The Conversion of the Germanic Tribes to Arian Christianity"; 11:30 A. M., Essay by Rev. W. W. Fenn, of Pittsfield, Mass., upon some point in New Testament Criticism; 3:30 P. M., Essay by Miss Zilpha D. Smith, Secretary of the Associated Charities of Boston, "Charity"; Address by Rev. E. E. Hale, D. D.; 7:30 P. M., Address by Rev. W. S. Rainford, of New York, "The Opportunity of a City Church."

Thursday, 9:30 A. M.—Devotional meeting, led by Rev. W. P. Tilden, of Milton, Mass. 10:30 A. M., Essay by Rev. N. P. Gilman, of West Newton, "Recent Theology." 11:30 A. M., Essay by Prof. N. S. Shaler, of Harvard College, "The Question of Chance or Design in Nature." W. H. LYON, Sec.

The following note we publish by request. Of course this or something like it ought to go into the *Christian Register:*

DEAR EDITOR:

In a recent interesting article in the *Christian Register* on "Emerson and Channing," the writer, Mr. Edwin D. Mead, in support of his assertions in favor of the liberality of Dr. Channing, makes the following statement in regard to the address of this revered man, at the dedication of the church at Newport in 1835. "He demurred to the words 'believing in one God the Father,' lest they should ultimately become a fetter upon some earnest seeker after the truth." Mr. Mead thinks that this quotation indicates that Channing's position was not unlike that of some of the leaders of the Western Conference to-day.

We should be glad to know in what connection these words were spoken, and wish that some of your contributors would look up the address.

For ourselves, we no more believe that William Ellery Channing would have assisted at the dedication of a Christian church with the name of God left out of its constitution, than we believe that he would have preferred the world without the sun in the heavens.

The natural explanation of the sentence is, that he did not wish to seem to be challenging the Trinitarians by the term "*One* God," which was the watch-word of Unitarians at that time. It is true, that he did not care much for the name "Unitarian." He wanted all sects to unite under one banner, but let us not forget it was the banner of *Jesus Christ*, the divine Brother and Son of the Father that he wanted; and that if he emphasized Unitarian less as he grew older, it was that he might the *more* emphasize *Christian*,—whereas the Western leaders referred to are even more eager to drop the word "Christian" and the name of Jesus Christ from their church and conference constitutions, than they are to omit the name of God.

MARTHA PERRY LOWE.

Somerville, Mass.

That Mrs. Lowe's supposition is undoubtedly correct that Channing's objection to the words "one God, the Father," (if he ever made such objection) arose wholly from his unwillingness to have any expression used that would directly antagonize the *Trinitarians* and thus tend to perpetuate division in the Christian Church, becomes clear as soon as we read the Covenant in which the words occur. The Covenant contains besides the expression "one God, the Father," also the word "God" in another connection (but not in a way to challenge the Trinitarians), the words "Christian," and "Jesus Christ, His Son, our Saviour," and such expressions as "the help of the Holy Spirit," "the Christian life," "the great Head of the Church," "walk as Jesus walked," "the Lord Jesus Christ," etc. Now it is simply ridiculous to suppose that sympathy with Ethicalism would cause Channing to object to the words "one God, the Father," lest they might ultimately become "a fetter upon some earnest seeker after the truth" when he (Channing) made no objection to the use in the same covenant of the word "God" (with the "one" left off) and all these others which we have quoted, which are even farther removed from Ethicalism than is "one God, the Father."—[ED. UNITARIAN].

ORIGINAL COVENANT OF THE NEWPORT CHURCH, IN FULL.

"We, whose names are written in this Book, believing in one God, the Father, and in Jesus Christ, His Son, our Saviour; looking to Jesus as our Teacher and Pattern in all things, and desiring by the help of the Holy Spirit, to lead the Christian life,—do unite to form a church for the maintenance of all Christian institutions and ordinances, for our own mutual edification and the advancement of our religion in the world. And it is our hearts' desire and prayer to God, that the union into which we hereby enter may, through the great Head of the Church, be blessed to His glory, and our mutual good, that we may have grace so to walk as Jesus walked, to love one another and all our brethren of every name as he loved us, to seek sincerely each other's Spiritual welfare, and, at last, to find joy together in the presence of the Lord Jesus Christ at his coming."

Rev. Pontianus G. Herman of Farmington, Pa., late a Roman Catholic priest, has joined the Unitarian body, and is recommended by our Middle States' Committee of Fellowship to the confidence of our churches.

Ann Arbor, Mich.—As usual the amount of Unitarian literature distributed here during the past year has been very large. The records of distribution through the mail and from the church vestibule have not been kept separate, but the total of distributions through the two channels has been 5,700 tracts, aggregating some 78,000 pages. Of these tracts 1,800 were A. U. A. tracts, 600 were Mr. Sunderland's sermons, 300 were Mr. Savage's sermons, and 3,000 were Mr. Sunderland's "What do Unitarians Believe?" Besides all this more than 3,000 numbers of the *Unitarian* have been distributed at home or sent away free for missionary uses.

Boston and Vicinity.—A little way down the harbor is Hull, one of the favorite summer resorts of those who cannot go far from the city. Here there is a M. E. church, and as it was largely built by the contributions of summer boarders, it has been usual in the summer to have Union service conducted by various denominations in turn. The Unitarians, however, have never been included. Lately the use of the church was applied for by some of Rev. Jas. De Normandie's parishioners, that he might be asked to come for a Sunday. The trustees held a meeting and formally refused; whereupon the Unitarians determined that they would not be debarred, and procuring the use of the town hall from the selectmen, a series of four services was started on Aug. 5, Mr. De Normandie preaching to over a hundred people, followed by Rev. E. A. Horton and George Batchelor on succeeding Sundays. A good deal of interest has been awakened.

—Our Old First Church of Roxbury (Rev. Jas. De Normandie's), is being thoroughly renovated. For the first time in its history it is to be lighted—with gas—so that a second service will be able to be held in it. Hitherto it has been impossible even to

have an afternoon or evening meeting, but now a regular second service is contemplated.

—The first parish of Dorchester is going to put in a fine new organ in the fall. We hear, also, that the Sunday-school has so increased under the labor of Rev. C. R. Eliot that an enlargement of the school and vestry accommodation is contemplated.

—For any news of the Boston city churches proper, our readers would have to apply at Nahant, Bar Harbor, and the New England coast resorts generally!

—During the month of August, Rev. A. D. Mayo gave four Sunday evening lectures at the Boston Y. M. C. U. on "Four Solid Men of Boston," as follows: August 5, "Amos Lawrence, the Christian Merchant"; August 12, "Horace Mann, and the New Education"; August 19, "Charles Sumner: Prophetic Statesmanship"; August 26, "Samuel G. Howe as Philanthropist."

California.—B. F. McDaniel has been elected Secretary of the Ministerial Association of San Diego. A sign of breadth in that quarter.

—Dr. Fay of Los Angeles, and Rev. Oscar Clute of Pomona, are both in Iowa, and services are suspended in their churches until their return.

—Rev. C. W. Wendte has preached all summer save two Sundays, as has also Dr. Stebbins. A recent sermon on "Public Morals and Public Education" in which Mr. Wendte traced the moral influence of our public school system, and defended our schools against the complaints made against them by Catholic priests, was printed nearly entire in one of the San Francisco dailies.

—Rev. H. H. Lincoln, of East Boston, preached for the Oakland Society recently, also Rev. Ernest Smith, pastor elect of the Seattle church. Mr. McDaniel is preaching every Sunday morning in San Diego, and also in the afternoon at National City, where he has a little congregation of twenty families which he hopes to mould into another Unitarian church.

Cleveland, Ohio.—Rev. F. L. Hosmer, after a vacation in Germany and Switzerland, sails for home August 25th in improved health.

Detroit, Mich.—Rev. Reed Stuart, pastor of the Unitarian Church, has been spending July and August at Manitou Springs, Colorado. The Universalist Church has called Rev. Marion D. Shutter, of Minneapolis, Minn., as the successor of Dr. Rexford.

Manistee, Mich.—Rev. Albert Walkley has resigned his pastorate here, and Prof. A. W. Gould, of Olivet College, who has just joined our fellowship from the orthodox Congregationalists, has been called in his place. The resolution of the society to call Professor Gould was introduced by Mr. Walkley.

Moline, Ill.—The new Unitarian Society under Mr. Stevens' leadership have raised over $3,200 among themselves for their proposed new church. This with their $1,500 loan from the Building Loan Fund gives them $4,700. The soliciting is not yet completed and it is hoped to raise the sum to $6,000. The desire is to occupy the new edifice by winter. The Sunday-school has continued in session through the summer and is prosperous. The ladies society raised $350 last year for church purposes.

Quincy, Ill.—Rev. C. F. Bradley, who is getting a strong hold not only upon his own society but in the city generally, for his intelligent interest in good works, recently preached a sermon on "The Emancipation of the Brute Creation from the Cruelty of Man," a thousand copies of which have been published for distribution by the Quincy Humane Society. This is a theme upon which we wish our ministers would preach oftener. Mr. and Mrs. Bradley have been spending their vacation at the New England sea shore. The Illinois Conference is to meet with the Quincy church in October.

St. Cloud, Minn.—The new society organized here last February has already obtained subscriptions amounting to $5,000, with another $1,000 to be counted on, for a new church building. A call has been tendered Rev. Charles J. Staples, of Reading, Mass., and it is hoped that he will be installed as pastor at the time of the church dedication, which will probably occur October 8th, when the annual session of the Minnesota Conference will be held here.

Sterling, Mass.—A correspondent writes: The people of this ancient parish who have so long kept the flag of Unitarian faith and work flying, even under many discouragments, are now in good cheer, having been so fortunate as to secure for pastor Rev. W. S. Heywood, who has begun his work, and Sept. 1st will occupy the parsonage, bringing his cultured and excellent wife. We have another parsonage, a house on the hill-side, large and delightfully situated, a very good location for a private school.

St. Louis, Mo.—The Novel Club of the Eliot Society (Church of the Messiah) proved a great success last winter, and in order to secure even better results for the coming season the committee distributed early in the summer the list of books for summer reading. As far as practicable, too, the essayists have been assigned their parts, so that there will be ample time for thorough preparation. The works to be studied the coming winter are the following:

Nov. 14, 1888. The Development of the Novel.

Nov. 28, 1888. Don Quixote. Spanish. Cervantes.

Dec. 12, 1888. For the Right. German. Franzos.

Jan. 2, 1889. The Initials. German. Baroness Tautphœus.

Jan. 16, 1889. Marble Faun. American. Hawthorne.

Jan. 30, 1889. Ramona. American. Helen Hunt Jackson.

Feb. 13, 1889. War and Peace. Russian. Tolstoi.

Feb. 27, 1889. Betrothed. Italian. Manzoni.

March 13, 1889. The Newcomes. English. Thackeray.

March 27, 1889. Daniel Deronda. English. George Eliot.

April 10, 1889. Pilot and his Wife. Norwegian. Jonas Lie.

April 24, 1889. Les Miserables. French. Victor Hugo.

Winchendon, Mass.—The church of the Unity has suffered a great loss in the sudden death of Rev. C. H. Wheeler, their beloved pastor, who had been with them from the formation of the society, twenty-three years. They have an attractive stone church building, and Capt. E. Murdock, Jr., who was one of the original members of the society, bequeathed to them the use and income of a fine brick block containing a hall, parlors, dining-room, kitchen, etc.; also his homestead valued at $75,000 as a parsonage, and the income of an ample fund to carry it on, beside the income of a fund to keep the church building and grounds in repair. Capt. Murdock also left to the town a large amount for an academy, free to the inhabitants of Winchendon. This school is now established; the building cost $125,000, and there is a fund of $300,000, the income of which is to support it. The Unitarian society feel deeply the loss of their pastor, but are united and hopeful for the future.

Sunday services were held in the church August 5 for the first time since the death of the pastor. Rev. A. P. Putnam, D.D., of Concord, Mass., preached a memorial sermon, which we understand is to be printed.

JOTTINGS.

At the close of Mrs. Ormiston Chant's lecture in Ann Arbor, on "Philanthropic Work in London," in June last, a collection was taken up for a charity in which she was interested. When the baskets came back a lady's gold bracelet was found in one of them. Mrs. Chant was much touched by the gift. She asked the privilege of paying over the value of the bracelet to the charity for which it was contributed, and keeping the gift itself as one of the most prized mementos of her American trip.

What is an anthem? The following answer, which is so good that it ought to do service in America as well as in England, we clip from the London *Inquirer*. A sailor had been to a cathedral and had heard some very fine music, and was descanting particularly upon an anthem which gave him much pleasure. His shipmate listened for a long time and then said: "I say, Bill, what's a hanthem?" "What!" replied Bill, "do you mean to say you don't know what a hanthem is?" "Not me." "Well, then, I'll tell yer. If I was to tell yer, 'Ere, Bill, give me that 'andspike,' that wouldn't be a hanthem. But was I to say, 'Bill, Bill, Bill, give, give, give, me, give me that, Bill, give me, give me that hand, give me that hand, handspike, spike, spike, Bill, give, give me that, that, hand, handspike, hand, handspike, spike, spike, spike, Ah-men, ah-men, Billgivemethathandspike, spike, Ah-men,' why, that would be a hanthem."

The question, How to be an orator, has been asked Rev. Robert Collyer, which he answers as follows in the New York *Mail and Express:* "It has fallen out often, indeed, that professors of elocution and oratory have come along and wanted to teach me their art; but I lacked three things,—the time to learn, the money to pay them, and the desire to take lessons,—or else I suppose I might have been able to answer the question now to some purpose, how to be an orator. All I know now I will tell, apart from the slightest claim to such a distinction. What I may have to say I try to say in the simplest words I can find, and in happy moments I seem to find these by instinct. Then I never make up my mind how I will say them. I leave all this to some swift intuition of the instant, and the holy spirit of the truth, and know beforehand that, if the thing is well worth saying, and I can forget Collyer, it will be all right when I am through."

At one of the meetings of the Boston Unitarian Club, the president (the Hon. George S. Hale) told the following amusing anecdote, which he said was told to him by an Episcopalian minister, and therefore must be true. The story was of an unmaterialized Unitarian who presented himself at the gate of heaven, where St. Peter was twirling his keys, to ask admission. The guardian looked favorably upon him, and said, "Look in and look around, and see if you can find your place." He looked around, and he saw a number of enclosures, in which were a large number of his friends, with placards indicating what their faith had been—"Baptists," "Episcopalians," "Methodists," "Universalists," and so on. He looked long and anxiously, but he could not find anything like "Unitarian." He turned with some disappointment to St. Peter, saying that he could not find any place. "What!" said St. Peter; "you seem to be a proper person for admission. Look again." With the same failure he turned again in disappointment; and St. Peter said to him, "What are you?" "Why, I am a Unitarian." "Oh, a Unitarian! Go in, and go just where you like; we don't have to keep you fellows in pens." (Great laughter and applause).

The August number of *Our Dumb Animals* reports the number of Bands of Mercy (juvenile societies for protecting animals from cruelty) in America as 5,800, with a membership of over 400,000 boys and girls.

Oh, what a glory doth this world put on
For him who with a fervent heart goes forth
Under the bright and glorious sky, and looks
On duties well performed and days well spent!

H. W. Longfellow.

LECTURES.

Rev. Robert Collyer, Mrs. Julia Ward Howe, and Mrs. Mary A. Livermore will lecture in lyceum courses the coming winter under the management of the Bryant Literary Union.

Rev. Alfred P. Putnam, D.D.

Dr. Putnam will lecture under the management of the Redpath Lyceum Bureau, on the following subjects:

1. The Land of the Pharaohs and the Pyramids.
2. Famous Places on the French Riviera.
3. The Old Guard, or Garrison and his Associates.

Rev. James T. Bixby, Ph. D.

Dr. Bixby will lecture the coming fall or winter wherever desired, on any of the subjects named below:

The Religion of Modern Thinkers.

1. Alfred Tennyson and the Questionings of our Age.
2. Cardinal Newman and the Catholic Reaction.
3. Herbert Spencer and the Creed of Science.
4. Count Tolstoi and the New Quakerism.
5. What Carlyle Taught the Nineteenth Century.
6. George Eliot and the Religion of Humanity.
7. Robert Browning and the Religion of the Future.

Physical Theories and Religious Truth.

1. Science and Religion as Allies.
2. Atom and Spirit.
3. Darwinism and Christian Faith.
4. Science and Immortality.

Single Lectures on Popular Themes.

1. The Poverty Problem and Modern Panaceas.
2. Washington as an Example to Americans of To-Day.
3. A Chinese Emerson.
4. Buddhist Birth-Stories.
5. Shakespeare's Three Centuries of Fame and Service.

Terms, twenty dollars and expenses. A course of two or more lectures for fifteen dollars a lecture and expenses. Address Yonkers, N. Y.

George Willis Cooke.

Mr. Cooke, a part of the closing lecture of whose admirable course on "The Intellectual Development of Women" we give our readers in this number of *The Unitarian*, has for the last two years especially devoted himself to thoughtful and instructive lecturing.

He prefers to lecture to literary clubs, parlor groups and colleges. He has lectured to the Women's Clubs of Boston, Providence, Worcester, Woburn and Grand Rapids; the Peabody Institute of Baltimore; the Michigan Normal School at Ypsilanti, and to literary clubs in Manchester, Fall River, Sioux City, Quincy, Davenport, Ann Arbor, Concord and other cities.

It is not Mr. Cooke's aim to amuse or to charm with elocutionary displays. He prefers the simpler task of instruction; and he prefers the methods which will arouse an interest in thoughtful subjects and in good books. His desire is to help in cultivating a taste for literature, so that its great and ennobling influences may be rightly appreciated.

The following are the subjects of Mr. Cooke's lectures, all of which will be given separately except the first course:

I. *The Intellectual Development of Women.*
   1. Lady M. W. Montague and the Beginnings of Intellectual Culture among Women.
   2. Dr. Johnson and the Blue Stockings.
   3. Harriet Martineau and her Contemporaries.
   4. George Eliot and the Literary Women of To-Day.

II. *The Poetry of Robert Browning.*
   1. Browning as a Man and Poet.
   2. Browning's Dramatic Genius.
   3. Browning's Religious Teachings.

III. *The Social History of New England.*
   1. The Town Meeting: The Starting Point of American Institutions.
   2. The Meeting House, and the Religious Independency it Developed.
   3. The Puritan Minister: His Character and Influence.
   4. The Home Life of our Forefathers, and its Manly Virtues.

Course III is new, having been prepared during the past summer. Its object is to show the gradual growth of the New England ideas, which finally culminated in the Concord fight and the teachings of Otis and Samuel Adams.

IV. *Some Great Authors and Thinkers.*
   1. George Eliot.
   2. Charles Darwin.
   3. Robert Browning.
   4. Emerson.

Mr. Cooke's address is Dedham, Mass.

MR. KNAPP'S HOME SCHOOL FOR Boys (twenty-second year) begins Sept. 20, 1888. PLYMOUTH, MASS.

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THE CHANGE OF FRONT OF THE Universe. Rev. Minot J. Savage's famous address before the New York and Brooklyn Unitarian Conference. 31 pages, 5 cents, 10 copies 25 cents, 100 copies $1.50. Charles H. Kerr & Co., Publishers, 175 Dearborn Street, Chicago.

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